

# LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

G. A. GRIBSON, C.I.E., F.R.D., D.LITT., I.C.S. (Retd.).



VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

SPECIMENS OF THE

MARATHI LANGUAGE.



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LINGUISTIC SURVEY OF INDIA.

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VOL. VII.

SPECIMENS OF THE MARĀTHĪ LANGUAGE.





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# LINGUISTIC SURVEY OF INDIA.

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INDO-ARYAN FAMILY.

SOUTHERN GROUP.

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## SPECIMENS OF THE MARĀTHĪ LANGUAGE.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.),

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## MAP.

Map illustrating the Dialects of Marāṭhi . . . . .	To face page 1
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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ai*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha</i>	ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ळ <i>ḷha</i>		

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ◌̣ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc.	ح <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>'</i>
ب <i>b</i>	ڄ <i>ch</i>	ڌ <i>ḍ</i>	ڙ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ز <i>z</i>	ڙ <i>ṛ</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ڙ <i>ṛh</i>	ض <i>z</i>	ق <i>q</i>
ث <i>t</i>				ط <i>t</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					when representing <i>anunāsika</i> in Dēva-nāgarī, by ◌̣ over nasalized vowel.
					و or v
					ه <i>h</i>
					ی <i>y</i> , etc.

Tanwin is represented by *n*, thus فائز *fauzan*. Alif-i maqṣūra is represented by *ā*;— thus, داری *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گنہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāś-mīrī) चह *ṭh*; कर् *kar*, pronounced *kor*; (Bihārī) देखिय *dēkhat'h*.



C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣṭō (ڄ), Kāśmīrī (च्, च), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣṭō (ڄ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī (च्) is represented by *ñ*.
- (d) Sindhī (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣṭō (ڄ or ڄ) are represented by *ṇ*.
- (e) The following are letters peculiar to Puṣṭō :—  
 ڄ *t*; ڄ *ts* or *dz*, according to pronunciation; ڄ *d*; ڄ *r*; ڄ *zh* or *g*, according to pronunciation; ڄ *sh* or *kh*, according to pronunciation; ڄ or ڄ *ṇ*.
- (f) The following are letters peculiar to Sindhī :—  
 ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;  
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;  
 ڄ *ṇ*; ڄ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

*ā*, represents the sound of the *a* in *all*.

*â*, " " " *a* in *hat*.

*ê*, " " " *e* in *met*.

*ô*, " " " *o* in *hot*.

*e*, " " " *é* in the French *était*.

*o*, " " " *o* in the first *o* in *promote*.

*ö*, " " " *ö* in the German *schön*.

*ü*, " " " *ü* in the " *mühe*.

*th*, " " " *th* in *think*.

*dh*, " " " *th* in *this*.

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.



## INTRODUCTORY NOTE.

---

I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.

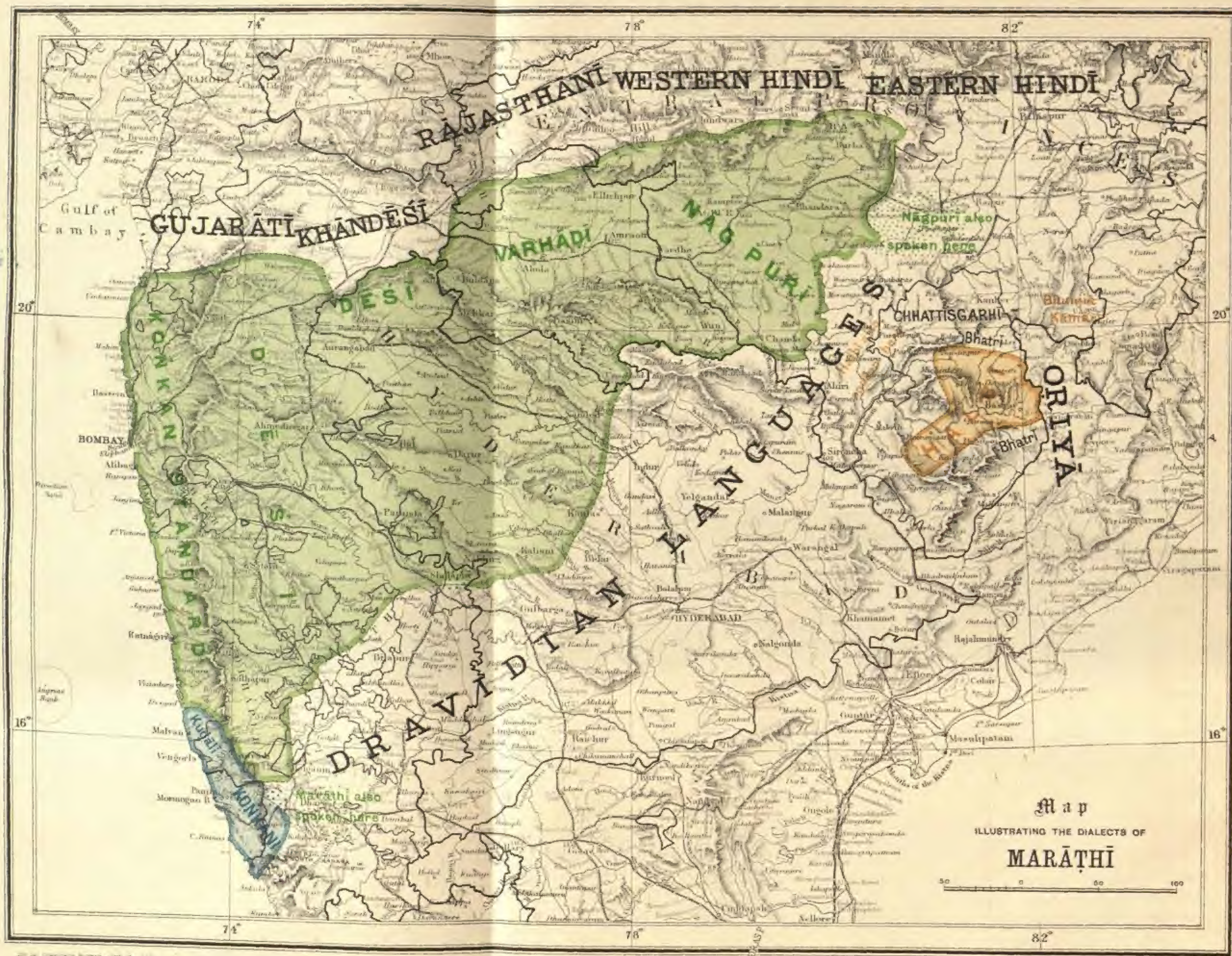














## THE SOUTHERN GROUP.

### MARĀṬHĪ.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *viz.*, Marāṭhī.

The Southern Group.

Marāṭhī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the

Area in which spoken.

principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

On the west, Marāṭhī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the

Political Boundaries.

Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśī. It thence runs along the southern and eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Hal'bi dialect occupies the central and eastern part of the Bastar State, still farther to the east.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāṭhī has to its north, in order from west to east, Gujarātī, Khāndēśī, Rājasthānī, Western Hindī, and Eastern Hindī. To the east we

Linguistic Boundaries.

find Eastern Hindī, Gōṇḍī, and Telugu. Hal'bi, which is separated from Marāṭhī by Chhattīsgarhī and Dravidian languages, merges into Oṛiyā in the east through the Bhatrī dialect. In the south we find, proceeding from the east, Gōṇḍī, Telugu, and Kanarese.

The dialectic differences within the Marāṭhī area are comparatively small, and there is only one real dialect, *viz.*, Kōṅkaṇī. There are, of course,

Dialects.

everywhere local varieties, and these are usually honoured by a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kuṇ'bis of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāṭhī gradually merges into Kōṅkaṇī, through several minor dialects.



Several broken dialects are spoken in various parts of the Marāṭhī territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāṭhī we find some smaller dialects, such as Kāthōḍī, Vārli, Vāḍ'val, Phud'gī, and Sāmvēdi, which in several points agree with Gujarāṭī-Bhili. The Khāndēśī dialect of Khandesh, which has hitherto been classed with Marāṭhī, has in this Survey been transferred to Gujarāṭī. It contains a large admixture of Marāṭhī, but the inner form of the language differs, and its base is a Prākṛit dialect more closely related to Śaurasēnī than to Māhārāshṭrī which latter Prākṛit is derived from the same base as modern Marāṭhī.

Further towards the east we find some broken dialects, such as Katiyā, Hal'bi, Bhunjā, Nāhari, and Kamāri, which have been so largely influenced by Marāṭhī that it has been found convenient to deal with them in this connection, though they are no true Marāṭhī dialects.

Marāṭhī, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marāṭhī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāṭhī as their home language. The details will be found under the different forms of Marāṭhī; the total number of speakers of the various forms of the language within the Marāṭhī territory is as follows:—

Marāṭhī of the Dekhan	6,193,083
Marāṭhī of Berar and the Central Provinces (including the Nizam's dominions)	7,677,432
Marāṭhī of the Konkan	2,350,817
Kōṅkaṇī (including Portuguese territories and Madras Presidency)	1,559,029
<b>TOTAL</b>	<b>17,780,361</b>

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāṭhī and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāṭhī and Kōṅkaṇī were separately returned. The figures for those districts where Marāṭhī and Kōṅkaṇī were spoken as foreign tongues were as follows:—

Marāṭhī spoken abroad in	Number of speakers.
Ajmere-Merwara	1,604
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmah	565
Coorg	2,621
Madras	123,530
Mysore	65,356
Punjab and Feudatories	551
Quetta	1,340
Rajputana and Central India	11,072
Sind	9,265
United Provinces and Feudatories	7,414
<b>TOTAL</b>	<b>225,225</b>



Kōṅkaṇī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 :—

Where spoken.	Number of speakers.
Mysore . . . . .	4,168
Rajputana . . . . .	47
Chanda . . . . .	20
Coorg . . . . .	2,129
TOTAL . . . . .	6,362

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects :—

Marāṭhī spoken at home—

Dekhan . . . . .	6,193,083
Berar and Central Provinces . . . . .	7,677,432
Konkan . . . . .	2,350,817

Marāṭhī spoken abroad . . . . .	16,221,332
	225,225

TOTAL MARĀṬHĪ . . . . .	16,446,557
-------------------------	------------

Kōṅkaṇī spoken at home . . . . .	1,559,029
Kōṅkaṇī spoken abroad . . . . .	6,362

TOTAL KŌṆKAṆĪ . . . . .	1,565,391
-------------------------	-----------

GRAND TOTAL . . . . .	18,011,948
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The Prākṛit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Śaurasēnī in the west and Māgadhī in the east. Between both was situated a third dialect, called Ardhamāgadhī, which must approximately have covered the territory within which the modern dialects of Eastern Hindi are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, i.e., the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshṭra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshṭra was considered to be the base of the most important literary Prākṛit, the so-called Māhārāshṭrī. The South-Indian author Daṇḍin (sixth century A.D.) expressly states that the principal Prākṛit was derived from the dialect spoken in Mahārāshṭra.\* And the oldest work in Māhārāshṭrī of which we have any knowledge was compiled at Pratishṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshṭrī from the vernacular of Mahārāshṭra, or, in the terminology of the Prākṛit grammarians, the Māhārāshṭra Apabhraṃśa, from which latter form of speech the modern Marāṭhī is derived.

\* See Kāvyaśarṇa l. 35, *Mahārāshṭrāyām bhāṣaṇaṁ prakṛishṭaṁ Prākṛitoṣ viduḥ*.



The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāṭhī and Māhārāshṭrī from the same base are of two kinds. In the first place it is argued that Māhārāshṭrī and Śaurasēnī are simply two varieties of the same dialect; in the second place it is pointed out that Marāṭhī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshṭrī was a quite distinct dialect which differed from Śaurasēnī and approached the eastern Prākritis, the analogy which certainly exists between Marāṭhī and eastern vernaculars could no more be adduced against deriving Marāṭhī and Māhārāshṭrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshṭrī and Śaurasēnī to the test.

Our knowledge of the Prākritis is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākritis, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākritis in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākritis by the grammarians is not complete, and must be supplemented from the Prākrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshṭrī and Ardhamāgadhi. Śaurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhi we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākritis.

#### Classification of the Prākritis.

Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Śaurasēnī agrees with Māgadhi as against Māhārāshṭrī and Ardhamāgadhi. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākritis and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāṭhī *kumbhār*, Sanskrit *kumbha-(k)āra*, a potter; Marāṭhī *taḷē*, Sanskrit



*ta-dā(g)a*, a tank; Marāṭhī *sūy*, Sanskrit *sū(ch)ī*, a needle; Marāṭhī *nēṇ<sup>a</sup>ṇḍ*, Sanskrit *na-(j)ānāmi*, I don't know; Marāṭhī *bī*, Sanskrit *bī(j)a*, a seed; Marāṭhī *kaṃ(bhār)*, Sanskrit *śa(t)a*, hundred; Marāṭhī *pāy*, Sanskrit *pā(d)a*, a foot, and so on.

The Prākṛit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhi, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhi *gada*, Māhārāshṭrī and Ardhamāgadhi *gaa*, *gaya*, *gonē*. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāshṭrī and Ardhamāgadhi were based. For not only does the oldest Prākṛit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāshṭrī in certain words, but the manuscripts freely write *d* in Māhārāshṭrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *ia* in Śaurasēnī and Māgadhi, but *ijja* in the other dialects. Thus, Sanskrit *kriyatē*, Śaurasēnī and Māgadhi *kariadi*, Māhārāshṭrī and Ardhamāgadhi *karijjaī*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *iiyadi*, which is a variant of *ijjadi*, seem to occur in Māgadhi verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *ia* in Śaurasēnī and Māgadhi and in *ūṇa* in Māhārāshṭrī and often also in Ardhamāgadhi. This latter dialect has, however, several other forms. Thus, Māhārāshṭrī *hasiūṇa*, Śaurasēnī and Māgadhi *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāṭhī, in some Rājasthānī dialects, and in Oṛiyā, while other languages use forms derived from the old participles ending in *ia*.

A division of the Prākṛits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhi differ in so many points that it is out of question to bring them into close connection with each other.

Dr. Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the

Eastern and Western Group.

Prākṛit dialects into a western group, *viz.*, Śaurasēnī-Māhārāshṭrī, and an eastern, *viz.*, Māgadhi. These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*; the western substitutes *j* for every initial *ḥ* and *y*, the eastern prefers *y*; the western possesses both *r* and *l*, the eastern only *l*; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhi agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākṛit dialect of which we have any knowledge, the so-called Dhakkī, which must have been



based on the dialect spoken in Dacca, forms the nominative in *ō*; thus, *pulisō*, a man. This dialect also differs from Māgadhi in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *śh* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś*; thus, *daśu*, ten; *pulisassa*, Sanskrit *purushasya*, of the man. Dhakkī also seems to use *j* like the western Prākritis. Thus, *jampidum*, Māgadhi *yampidum*, Sanskrit *jalpitum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākritis into a western and an eastern group is based on the supposition that Śaurasēnī and Māhārāshṭrī are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākritis has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēnī has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāshṭrī is full of provincial words; the inflexional system of Śaurasēnī has nothing of the rich variety of forms which characterizes Māhārāshṭrī. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śiṣṭas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāshṭrī agrees with Ardhamāgadhi. The close connection between those two Prākritis is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēnī.

Ardhamāgadhi is the link which connects Māhārāshṭrī with Māgadhi. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāshṭrī and Ardhamāgadhi than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhi is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāshṭrī and Ardhamāgadhi.

Māgadhi has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēnī. Thus, *vināśāa*, Sanskrit *vināśāya*, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttaśśa* and *puttāha*, Sanskrit *putrasya*, Śaurasēnī only *puttassa*, of the son; *muhē*, Sanskrit *mukhē*, in the mouth; *kūvammi*, Sanskrit *kūpē*, in the well; *kulāhim*, Sanskrit *kulē*, in the family. Śaurasēnī has only forms such as *kulē*.

The Ātmanēpada form of verbs, which in Śaurasēnī is confined to the first person singular, is used more freely in Māgadhi; optatives such as *kareyyā*, I may do, occur in Māgadhi as well as the Śaurasēnī forms *karēam* or *karē*; imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *piba*, but not so in Śaurasēnī.



A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshṭrī and Ardhamāgadhi, but not in Śaurasēnī, must have been common in Māgadhi, as the modern vernaculars clearly show. Compare also Māgadhi *gāmēlua*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhi of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhi dialects was more closely related to that of Māhārāshṭrī and Ardhamāgadhi than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākritis into one inner group, *viz.*, Śaurasēnī, and one outer comprising Māhārāshṭrī, Ardhamāgadhi, and Māgadhi. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshṭrī and Marāṭhī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshṭrī and Marāṭhī are based on the same form of speech just as the two names, Māhārāshṭrī and Marāṭhī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Marāṭhī agrees with Māhārāshṭrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindī forms can often be adduced which agree with Marāṭhī and Māhārāshṭrī as against Śaurasēnī. This is partly to be explained by assuming that Western Hindī is derived from various sources. Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshṭrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindī.

Māhārāshṭrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshṭrī, and was perhaps based on the vernacular spoken in Surāshṭra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāshṭrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Marāṭhī with Māhārāshṭrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēnī and Māgadhi, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākritis. It will hence be necessary to base our conclusions on those facts in which the old Prākritis are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāshṭrī. Thus, in the common word *kumarō*, Sanskrit and Śaurasēnī *kumārō*, a boy. Compare Marāṭhī *kumar*, which is not a poetical form. Other dialects have *kūwar* and *kūwār*.

*Haridrā*, turmeric, often becomes *haliddi* or *haladdi* in Māhārāshṭrī. Compare Marāṭhī *haḷad*, dative *haḷḍi-lā*, rural Hindī *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ṛi* is sometimes differently treated in the old dialects. Thus, Sanskrit *kṛita*, Māhārāshṭrī and Ardhamāgadhi *kaa* (compare Māgadhi, Ardhamāgadhi



*kaḍa*), but Śaurasēnī usually *kida*, done; Sanskrit *ghṛita*, Māhārāshṭrī and Ardhamāgadhi *ghaa*, but Śaurasēnī and Māgadhi *ghida*, clarified butter. Similarly we find Marāṭhī *kēlē*, i.e., *kaya-illaam*, done, while *ghī*, clarified butter, according to Molesworth is scarcely used in Marāṭhī and must be considered as a Hindī loan-word.

Soft consonants are occasionally hardened in the Prākritis. Thus, Māhārāshṭrī

Consonants.

*machchaī* and *majjaī*, Sanskrit *mādyati*, he grows mad;

Māhārāshṭrī *vachchaī* for *vajjaī*, Sanskrit *vrajati*, he goes.

Compare Marāṭhī *maṭṣ<sup>a</sup>ṇē* (Hindī *mach<sup>a</sup>nā*), to swell; Kōṅkaṇī *rotsū*, to go.

The aspiration has been transferred in the Māhārāshṭrī and Ardhamāgadhi *ghettum*, Sanskrit *grahitum*, to take. Śaurasēnī has *geṇhidum*. The base occurring in the Māhārāshṭrī and Ardhamāgadhi forms has only survived in Marāṭhī. Compare *ghēt<sup>a</sup>lē*, taken.

Dental consonants are much more commonly cerebralised in Māhārāshṭrī, Ardhamāgadhi, and also in Māgadhi, than in Śaurasēnī. Compare Māhārāshṭrī and Ardhamāgadhi *ḍasaī*, Sanskrit *daśati*, he bites; *ḍahaī*, Sanskrit *dahati*, he burns; *ḍōla*, an eye (compare Sanskrit *dōla*, oscillating); *ḍollaī*, Sanskrit *dōlāyatē*, he swings; *ḍōhalaa*, Sanskrit *dōhalaka*, the longings of a pregnant woman. Similarly we find Marāṭhī *ḍas<sup>a</sup>ṇē*, to bite; *ḍāhō* (poetical), heat; *ḍāḍ<sup>a</sup>ṇē*, to be hot; *ḍōlā*, an eye; *ḍōh<sup>a</sup>lā*, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit *kshētra*, Māhārāshṭrī and Ardhamāgadhi *chhetta*, Marāṭhī *śēt*, but Śaurasēnī *khetta*, Hindī *khēt*, a field; Māhārāshṭrī *kira*, Marāṭhī *kir*, but Śaurasēnī and Sanskrit *kila*, forsooth; Sanskrit *gardabha*, Māhārāshṭrī *gaḍḍaha*, Marāṭhī *gāḍhav*, but Śaurasēnī *goddaha*, Hindī *gadḥā*, an ass; Sanskrit *pañchāśat*, Māhārāshṭrī *pañṇāsam*, Marāṭhī *pañṇās*, while other modern vernaculars have forms such as Western Hindī *pachās*.

The termination of the nominative singular of masculine *a*-bases was *ō* in Māhārāshṭrī and Śaurasēnī. The same is the case in old Marāṭhī, thus,

Nouns and Pronouns.

*rāvō*, a king; *nandanu*, a son. The final *u* in the latter form

is directly derived from an older *ō*.

The genitive of *i*-bases, with which old *in*-bases were confounded, ends in *issa* and *inō* in Māhārāshṭrī and Ardhamāgadhi, but only in *inō* in Śaurasēnī; thus, *aggissa* and *agginō*, Sanskrit *agnēḥ*, of the fire; *hatthissa* and *hatthinō*, Sanskrit *hastināḥ*, of an elephant. The form *hatthissa* directly corresponds to Marāṭhī *hāthis*.

With regard to pronouns we may note that the typical Māhārāshṭrī forms *majjha*, my; *tnjjha*, thy, have survived in Marāṭhī *māḍzhā*, my; *tudzhā*, thy.

Verbs.

The Marāṭhī verb shows something of the same rich variety as the Māhārāshṭrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the precativē.

Compare—

dēkhē	indriyā	ādhina	hōijē,	taī	śītōshnā-tē
see	of-senses	dependent	he-may-become,	then	cold-and-heat
pāvijē	āpi	sukhaduḥkhī	ākālijē	āpaṇa-pē;	
he-will-get	and	with-pleasure-and-sorrow	he-will-bind	himself;	

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (*Dnyānōśvarī*, ii, 119). Such forms have



usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābh<sup>o</sup>ñē*, to be got; *dis<sup>o</sup>ñē*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijati*, they are killed; *kijē*, it is done. Such forms have been confounded with the remains of the old precativē, and both were probably felt to be identical. In modern Marāṭhī only the forms *mhañ<sup>o</sup>jē*, it is said, namely; and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshṭrī passive ending in *ijjāi*, while Śaurasēnī has *iadi*.

Marāṭhī infinitives such as *mārū*, to strike, are directly derived from Māhārāshṭrī forms such as *mārium*, to strike. The participle of necessity, which ends in *avva* in Māhārāshṭrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhī. Marāṭhī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī *myā karāvē*, Māhārāshṭrī *māē kariavva*, it should be done by me, I should do.

The Marāṭhī conjunctive participle in *ūn*, old Marāṭhī *ū* and *u-niā*, i.e. *ū + niā*, is derived from the corresponding Māhārāshṭrī form ending in *ūṇa* and *um*, and has nothing to do with the Śaurasēnī form which adds *ia*. Thus, Sanskrit *kṛtvā*, Māhārāshṭrī *kariūṇa*, *karium*, Marāṭhī *karū*, *karuniā*, *karūn*, but Śaurasēnī *karia* and *kadua*.

We may add the frequency with which the suffix *illa* is used in Māhārāshṭrī and probably all eastern Prākṛits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāshṭrī and Ardhamāgadhi *chēa*, *chia*, *chcha*, Marāṭhī *chi*, *ts*, Chhattisgarhi *ēch*, but Śaurasēnī *jēva*, Gujarātī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshṭrī Prākṛit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived.

Marāṭhī is the only modern vernacular which has been derived from the old Māhā-

Place of Marāṭhī in reference to other Indo-Aryan vernaculars. rāshṭra Apabhramśa. That latter form of speech had a distinct character of its own. Though being of the same

general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēnī, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshṭra Apabhramśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāṭhī has tended to make this independence greater than it was, and at the present day Marāṭhī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāṭhī on one side and Gujarātī, Rājasthānī and Western Hindī on the other, is very sharply marked. In the west we see that Gujarātī Bhilī and Khāndēśī gradually become more and more influenced by Marāṭhī. But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vād<sup>a</sup>val, Vārli, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Hal<sup>b</sup>i dialect is not a connecting link between Marāṭhī, Chhattisgarhi and Oṛiyā, but a



mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāṭhī to the Inner Group.

It has already been stated that Marāṭhī in some points agrees with the languages of the inner group. The principal ones are as follows :—

The pronunciation generally. In Kōṅkaṇī, however, we find some features which agree with the state of affairs in the east. Thus Kōṅkaṇī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yī*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākṛits clearly show. Some Marāṭhī dialects only know the dental *s*.

The pronunciation of the palatals as *ṭṣ*, *ḍḍ*, respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī. Exact parallels to the Marāṭhī pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars.

On the other hand, *v* and *b* are distinguished as in Gujarātī, Pañjābī, Sindhi, and, partly, in Rājasthānī. Marāṭhī has a cerebral *ṛ* like Rājasthānī, Gujarātī, Pañjābī, and also Oṛiyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindī.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindī, but in *ō* in Kōṅkaṇī. The nominative plural ends in *ē* as in Western Hindī.

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōṅkaṇī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōṅkaṇī *hāv*, Gujarātī *hā̃*, I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindī, like the nominative of masculine *a*-bases in Māhārāshṭrī.

Marāṭhī uses an *n*-suffix to form a verbal noun, as does also Western Hindī. The same suffix, however, also occurs in Eastern Hindī, and Marāṭhī has also a *v* infinitive like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marāṭhī and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshṭrī agreed with Śaurasēnī.

In other points Marāṭhī agrees with the languages of the outer circle. The points of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

Relation of Marāṭhī to the Outer Circle.



On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāshṭrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhī have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *paḥar*, a guard, oblique *paḥrā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshṭrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshṭrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindī. Kōṅkaṇī, however, uses *y* like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *karilēs*, it was done (by thee); *sāṅgitlān* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākṛit suffix *illa* which played a great rôle in Māhārāshṭrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects; thus, Chitpāvanī *māy<sup>rā</sup>* and *mārilā*, it was struck. On the other hand, this suffix is used in a much wider way in Kōṅkaṇī. The oldest instance of its use in the modern way is the Ardhamāgadhī *āṇilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpurī *nidzō*, I used to sleep, but *nidzal*, I shall sleep; Karhāḍī *mār<sup>sī</sup>*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshṭrī future forms such as *karihisi*, thou wilt do; *karihii*, he will do, would regularly become *karis* and *karī* in Marāṭhī.



The most important points in which Marāṭhī agrees with eastern vernaculars are thus the oblique form of weak *a*-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāṭhī and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshṭrī Prākṛit.

In many points Marāṭhī differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *tsā*; the possessive pronouns *māḍḥā*, my; *tudḥā*, thy; the numeral *pannās*, fifty; the conjunctive participle ending in *ūn* (compare, however, Oṛiyā), and so on.

The position of Marāṭhī as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows. In some points it has developed peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhī-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātis. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

The Marāṭhā country has long been famous for its literature. The Vaidarbhī Rīti, the literary style of the Berar school of Sanskrit writers, was highly praised by Daṇḍin, as far superior to the artificial style of the east, the Gaudīyā Rīti. The old Māhārāshṭrī lyrics fully justify this praise, and later poets such as Rājāsēkhara proudly mention Māhārāshṭra as *Sarasvatī-janma-bhūḥ*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found. We cannot in this place give even a rapid survey of the Prākṛit and Sanskrit literature connected with Māhārāshṭra. We must be content to give a short account of the later literature in Marāṭhī.

The revival of literature in the Marāṭhā country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śāṅkara down to the present day. The oldest Marāṭhī literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāṭhī literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāṭhī literature and the development of the Marāṭhī language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāṭhī literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishṇu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'



The same religious devotion to Vishṇu, or, as he calls him Viṭhōbā, meets us in the *Abhaṅgs*<sup>1</sup> of Nāmdēv, who is considered to be the first Marāṭhī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Adigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs 'as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Ōvī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvarī* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Vivēka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ēkanāth, a Ṛigvēdin from Paithan, who died in 1609. His favourite metre was the *Ōvī*, but he also wrote *Abhaṅgs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishṇu. His *Ēkanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāṇa*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyaṇa*, the *Rukmiṇī-Sayamvara*, the *Svātmasukha*, etc., and also composed works in Hindōstānī. He was a contemporary of Shāhji, the father of Śivaji, and is spoken of as an ardent student of the *Dnyānēśvarī*.

His daughter's son was Muktēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ōvī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Śatamukha-Rāvaṇākhyāna*, and, according to tradition, also a *Rāmāyaṇa*.

We have now come down to the time of Śivaji, the founder of the Marāṭhā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivaji is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāsbōdh*, on religious duties, and he also wrote numerous *Abhaṅgs* and *Ślōkas*.

Tukārām (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhaṅg* to the highest perfection. His poetry is devoted to the praise of Viṭhōbā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahipati.

<sup>1</sup> 'Abhaṅg' is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.



A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Ṛigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya*. He wrote a commentary on the *Bhagavadgītā* in the *Ōvī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyaṇa*, the *Bhāgavata*, and so on.

Śrīdhar (1678-1728), the most copious of all Marāṭha poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇas, and are highly popular. Some of the titles are *Rāmavijaya*, *Harivijaya*, *Pāṇḍavopratāpa*, *Śivalilāmṛita*, and so on.

Amṛitarāya, who was a Dēśastha Brāhmaṇ, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *śighrakavi*,<sup>1</sup> and wrote also in Hindōstānī. His works are partly based on the Purāṇas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛitarāya was Mōrōpant or Mayūra Paṇḍit (1729-1794), a Karhādā Brāhmaṇ from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāṭhī works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāṭhī. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyaṇas*, a *Mayūrakēkāvālī*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahipati (1715-1790), a Dēśastha Brāhmaṇ of the Ṛigvēdins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktavijaya*, the *Bhaktalilāmṛita*, the *Santavijaya*, the *Santalilāmṛita*, are usually described as the *Acta Sanctorum* of the Marāṭhās. They are partly based on older works by Nābhājī and Udbhavachidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmaṇi, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purāṇas, the Mahābhārata, and the Rāmāyaṇa. It is not, however, possible to enter into details.

Almost all the Marāṭhī poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāṭhās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasāi* of Hāla. In modern Marāṭhī the erotic poetry is principally represented by the so-called *Lāvaṇis*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of *Lāvaṇis* we may mention Anantaphandī (1744-1819), a Yajurvedin from Ahunadnagar, who also mis-used his poetical genius in lavishing praise on Bājī Rāō, the last Peshwa, and Rāmjōśī (1762-1812), a Dēśastha Brāhmaṇ from Sholapur. In this connection we may also mention the *Naukā Kṛīḍan* of Viśvanāth, and the *Anaṅgarāṅg* of Kalyāna Mala.

<sup>1</sup> A *śighrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an improvisator or extemporising poet.



The feats of the national heroes from Śivaji and downwards, have furnished materials for numerous *Pāvādās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāṭhās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭhī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhars*; moral maxims such as the *Vidur Niti*; folk tales, such as the *Vēṭāl Pantṛiśī*, the *Simhāsan Battīśī*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhī are published, chiefly in Bombay and Poona.

## AUTHORITIES.

## A.—Early references.

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Bṛihat-Saṃhitā*, v, 64. The reference to the language of Mahārāshṭra as the base of the principal Prākṛit in Daṇḍin's *Kāvyādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albirūnī, and to Ziāu-'d-dīn Barnī. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta*.

The first reference to Māhārāshṭrī as the name of a language seems to be in Vararuchi's Prākṛit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākṛitam*, i.e., the Prākṛit language, instead.

Later authors, such as Rāmatarkavāgiśa and Kramadīśvara, mention a dialect called Dākshināṭyā as a form of Apabhraṃśa, i.e., in this connection, as one of the vernaculars of India. Dākshināṭyā is, in the *Sāhitya Darpaṇa* stated to be identical with Vaidarbhiḱā, the vernacular of Berar. Dākshināṭyā is usually mentioned together with Māgadhi and Ardhamāgadhi and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshināṭyā has any characteristics of its own. On the contrary, Mārkaṇḍeya expressly states that Dākshināṭyā is not a separate dialect, *lakṣhaṇākaraṇāt*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākshināṭyā and Vaidarbhiḱā. They may, or may not, correspond to the modern Dakhiṇī and Varhāḍī, the dialects of the Dekhan and Berar respectively. Modern Marāṭhī is, at all events, so old that the mention of Dākshināṭyā and Vaidarbhiḱā can refer to it. The oldest Marāṭhī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare *Epigraphia Indica*, Vol. i, pp. 343 and f.; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshināṭyās, or Southerners, occurs in the *Mṛichchhakatikā*, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākshināṭyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī.

The first mention of the Marāṭhā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. c., and is as follows:—

'c 1328. "In this Greater India are twelve idolatrous Kings, and more . . . There is also the Kingdom of Maratha which is very great."—Friar Jordanus, 41.'



The same authority also reproduces the earliest mention of the Marāṭhī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows :—

' 1673. " They tell their tale in Moratty : by Profession they are Gentues."—Fryer, 174.'

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkan form of Marāṭhī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkan Standard below, p. 65.

The Kōṅkaṇī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāṭhī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāṭhī. In reality, however, these are only the two common characters used in writing Marāṭhī, Balabande corresponding to the Bālbōdh and Marāṭhī to the Mōḍī character.

Marāṭhī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Lacrozianus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāṭhī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōḍī character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewanāgara* language, that is of Sanskrit. P. 124 gives the *Balabandu*, i.e., the Bālbōdh character. On p. 206, we find the first ten numerals in Marāṭhī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāṭhī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōṅkaṇī, *Cuncanice*. To the *Sprachmeister* is annexed a



collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marathica, p. 93, all by Schultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhanicum seu Indostanum universitatis Kasí*. Romæ, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marāṭhī.

From about the same time is Iwarus Abel's *Symphona symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Marathicæ, Balabandicæ . . . Cuncanicæ . . .* Kopenhagen, 1782.

Lorenzo Hervás y Panduro, a Spanish Jesuit from Galizia, also dealt with Marāṭhī in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poligloto con Prolegomeni sopra più di cl Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marāṭhī portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialecti*. It contains a Marāṭhī version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marāṭhī version, after the Catechism, mentioned above.

Some Marāṭhī words are also given in the Russian publication *Glossarium comparativum Linguarum totius Orbis*. St. Petersburg, 1787. They were reprinted by Franz Carl Alter in his book *Ueber die Samskrdamische Sprache*, Vienna, 1794.

A short review of the older works will be found in Adelung's *Mithridates*. See below.

The Scriptures were partly translated into Marāṭhī by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807; the prophetic books in 1821. A Kōṅkaṇī translation of the Bible appeared at Serampore in 1819.

The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkani Standard and Kōṅkaṇī. See pp. 65 and 166.

#### B.—General.

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Marāṭhī is usually written in the so-called Bālbōdh or in the so-called Mōḍī character.<sup>1</sup>

Written character.

Bālbōdh, *lit.* 'teachable to children' is identical with Dēva-nāgarī, and has been described in Vol. v. Part ii, pp. 7 and ff.

It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōḍī character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs:—

#### VOWELS.

अ a      ए ā      इ i, ī,      उ u, ū,  
 ऐ ē      औ ai      यै ō      यै au      ँ am      यः aḥ

#### CONSONANTS.

क ka      ख kha      ग ga      घ gha      ङ ṅa  
 च cha      छ chha      ज ja      झ jha      ञ ṇa  
 ट ṭa      ठ ṭha      ड ḍa      ढ ḍha      ण ṇa  
 त ta      थ tha      द da      ध dha      न na  
 प pa      फ pha      ब ba      भ bha      म ma  
 य ya      र ra      ल la      व va  
 श śa      ष sha      स sa      ह ha  
 ळ ḷa      क्ष ksha      द्न dnya

The forms of the vowels given above are only used at the beginning of words or syllables. When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in *Bārākh'dis*, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such *Bārākh'dis* are:—

क-का-की-कु-कै-को-कौ-काम-काहः  
 क ka    कā    कि ki    कि kī    कु ku    कु kū    कै kai    को kō    कौ kau    काम kam    काह kah  
 ग-गा-गी-गु-गै-गो-गौ-गाम-गाहः  
 ग ga    गā    गि gi    गि gī    गु gu    गु gū    गै gai    गो go    गौ gau    गाम gam    गाह gah  
 ट-टा-ती-तु-तै-तो-तौ-ताम-ताहः  
 ट ṭa    टā    ति ti    ति tī    तु tu    तु tū    तै tē    तौ tai    तो tō    तौ tau    ताम tam    ताह tah

A short note on the *Modi Character* by B. A. Gupte will be found in the *Indian Antiquary*, Vol. xxxiv, 1905, pp. 27 and ff.



In Kōṅkaṇī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marāṭhī has 'a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.' The vocabulary chiefly consists of Tadbhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasāy* of Dnyānōbā's poetry; *gambhīr*, deep, instead of his *gāhiru*; *nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāṭhī has been described by Mr. Beames as follows:—'Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.'

**Pronunciation.**—The short *a* is pronounced like the *u* in English 'but.' In Kōṅkaṇī, however, it assumes the open sound of *o* in 'hot,' as is also the case in Bengali. Thus, *votsū*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house; *bahīn*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred; thus, *tsāl<sup>a</sup>qī*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent; thus, *kar<sup>a</sup>vat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sār<sup>a</sup>khavaṭ*, resemblance; *var<sup>a</sup>tav<sup>a</sup>lā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar<sup>a</sup>lā*, he forgot; *kaḷ<sup>a</sup>kaḷ<sup>a</sup>nē*, to be agitated.

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard; thus, *visaralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded; thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ē* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharē*, *gharā*, and *gharā*, houses; *bāpā-nē* and *bāpā-nā*, by the father; *sāṅgit<sup>a</sup>lē* and *sāṅgit<sup>a</sup>lā* or *sāṅgit<sup>a</sup>lā*, it was said; *mhaṇēn*, *mhaṇān*, or *mhaṇan*, I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *matī*, intelligence; *bhānu*, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.



*I* and *u* are always long in the penultimate of words ending in a silent *a*; thus *mārit*, striking; *lākūḍ*, wood; *ūs*, a sugarcane. They are short when they are followed by a full nasal sound; thus, *uṇṭ*, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *i* and *ū* of the penultimate are shortened or changed to *ē*; thus, *mārit*, striking, *māritā* or *mār<sup>a</sup>tā*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hatās*, written *hātās*, to the hand; *kanās*, written *kānās*, to the ear. In such cases *a* has the sound of *a* in Italian *ballo*.

*E* is commonly pronounced as *yē*; thus, *yēk* and *ēk*, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yēṇē*, to come; *yēthē*; and *ēthē*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāṭhī country. *E* is commonly interchangeable with *yā*; thus, *tē*, or *tyā*, *vēlēś*, at that time. Compare *śam-bhar*, for *śyam-bhar*, and *śēm-bhar*, hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, *उंट uṇṭ*, a camel; *मांडी māṇḍī*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, *अंत*, inside; *भ्रौं*, an eyebrow. In Sanskrit words the Anunāsika before *r*, *ś*, *ṣ*, *s*, and *h* is pronounced as a nasal *ṛ*, and before *y*, *l*, and *v* as a nasal *ṝ*, *ṝ̄*, respectively. Thus, *saṛsār*, the world; *saṛhār*, destruction of the universe; *saṛyōg*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n*. The latter pronunciation is especially used in honorific words such as *tyāntā*, to him (honorific plural). Thus, *gharāt*, in the house; *tyā-nē*, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindōstānī, and in Marāṭhī words before *i*, *ī*, *ē*, and *y*; thus, *chaṇḍ*, fierce; *jamā*, collected; *chikhal*, mud; *bāpā-chē ghar*, the father's house; *mājhyā gharāt*, in my house. *Ch* is also pronounced in the same way in *chār*, four. This form is derived from Prākṛit *chattāri* and *chaūrō* probably through the steps *chaāri*, *chyār*; compare *ghōḍyās* from *ghōḍaassa*, *ghōḍaās*, to a horse. The numeral 'forty' is usually pronounced *tsāṛis*. In other cases the palatals are pronounced as *ts*, *ts̄h*, *dz*, *dz̄h*, respectively. In the Konkan this pronunciation is also common before *ē*. Thus, *tsākar*, a servant; *dz̄āṇē*, to go; *dz̄ē* (Konkan), which.

*Jñ* is pronounced as *dny*, or, in the Konkan, as *gy*; thus, *dnyān* or *gyān*, knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *ḍ* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *ṛ* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōḍā*, *ghōṛā* and *ghōṛā*, a horse. We may compare the change of *ḍ* to *ṛ* between vowels in Māhārāshṭrī-Prākṛit; thus, Sanskrit *taḍāga*, Māhārāshṭrī *taṛāa*, Marāṭhī *taṛē*, a tank. In some rustic dialects in Berar *ḍ* is, in a similar way, often confounded with *ṛ*; thus, *ghōḷā*, a horse; *dz̄avad*, near. The cerebral *ṇ* is often confounded with the dental *n*, though both



have a different origin, thus, *pānī* instead of *pāñī*, water. It has often been stated that the cerebral *n* is more common in the Konkan. This statement, however, only applies to the Kōnkanī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marāṭhī possesses a cerebral (ऋ) as well as a dental (ण) *l*-sound. The former is derived from a single *l* between vowels in Prākṛit, the latter from a double *ll*; thus, *kāl*, Māhārāṣṭrī *kālō*, time; *phūl*, Māhārāṣṭrī *phullam*, flower. The cerebral *l* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *l* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *mālī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i*, *ī*, *ē*, *y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong; thus, *gāv*, a village, pronounced almost as *gāō* or *gāū*. Before *i*, *ī*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *vistav*, fire; *īs* and *vīs*, twenty, *yēl* and *vēl*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects.

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *i*, *ī*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimphī*, a caste name; *śil*, a stone; *śēt*, field; *śyām*, blue. Similarly *śam-bhar*, instead of *śyam-bhar* or *śem-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śēsh*, rest; *śōsh<sup>a</sup>nē*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākṛit *hattha*, hand; *mādz*, Prākṛit *majjha*, waist; *sāṅg<sup>a</sup>nē*, Prākṛit *saṅghaṇ*, to say. In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule.

**Nouns.**—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *ō*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavi*, a poet; *matī*, intelligence; *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house; *bhint*, wall: strong, *ghōḍā*, horse; *mōṭī*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōḍā* goes back to a Prākṛit *ghōḍaū*; *mōṭī* to a Prākṛit *mottiam*.

**Gender.**—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided; thus, *mān<sup>a</sup>sē*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty; thus, *chēḍū*, a girl. In the plural the neuter is often used as a honorific feminine; thus, *bāī-sāhēb ālī*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ē*, respectively; thus, *mul<sup>a</sup>gā*, a boy; *mul<sup>a</sup>gī*, a girl; *mul<sup>a</sup>gē*, a child.

**Number.**—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers; but *ghōḍā*, a horse; *ghōḍē*, horses.



Most feminine nouns add *ā* in the plural; thus, *jibh*, a tongue, plural *jibhā*; *ghōḍi*, a mare, plural *ghōḍyā*; *bāy<sup>a</sup>kō*, a woman, plural *bāy<sup>a</sup>kā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a* form their plural in this way. They are derived from Prākṛit bases ending in *ā*; thus, *jibh*, a tongue, goes back to a Prākṛit *jibbhā*. In Prākṛit there was also a large class of feminine nouns ending in *i*. This final *i* must be dropped in Marāṭhī, and these old *i*-bases, therefore, look exactly like old *ā*-bases. Thus, *jibh*, a tongue, Prākṛit *jibbhā*; *mūṭh*, a fist, Prākṛit *mūṭhī*. These two classes are, however, distinguished in declension, and the old *i*-bases form their plural, not in *ā*, but in *i*; thus, *bhint-i*, walls; *vēl-i*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēḷ*, a meeting, from *bhēḷ<sup>a</sup>ṇē*, to meet; *ṭhēv*, a deposit from *ṭhēv<sup>a</sup>ṇē*, to deposit, and so forth.

Some feminine nouns ending in *ū* do not change in the plural; thus, *dārū*, liquor and liquors.

Neuter nouns ending in *ē* form their plural in *ī*, all other neuter nouns add *ē*; thus, *taḷē*, a tank, plural *taḷī*; *ghar*, a house, plural *gharē*; *mōṭī*, a pearl, plural *mōṭyē*, and so forth.

Words ending in *i* and *u* do not change in the plural; thus, *kavī*, a poet, poets; *dhēnu*, a cow, cows.

**Case.**—Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākṛits. The most common of those old forms is a dative ending in *s*; thus, *bāpās*, to a father. *Bāpās* is derived from Prākṛit *bappassa*, the genitive of *bappō*, a father, the genitive having replaced the dative in all Prākṛits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, *mūḷ<sup>a</sup>gyās*, to daughters. The original force of a genitive can still be seen in the Konkani where this form in *s* is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as *gharī*, in the house; *pāyā*, at the feet. It is very common in poetry. In the Konkani we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ē*, plural *ī* and *hī*; thus, *kumarē*, by the boy; *kāuḷī*, by the crows; *īstarēhī*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *ī*, plural *ī*, and *ū*, plural *ū*, respectively. Thus, *kavī*, a poet, obl. sing. *kavī*; *dhēnu*, a cow, obl. plur. *dhēnū*.

Masculine bases ending in *ā* and neuter bases ending in *ē* change *ā* and *ē* to *yā*, plural *yā* in the oblique form. Thus, *ghōḍā*, a horse, obl. sing. *ghōḍyā*, obl. plur. *ghōḍyā*; *taḷē*, a tank, obl. sing. *taḷyā*, obl. plur. *taḷyā*. *ē* is often substituted for *yā*, thus *ghōḍē-lā*, to the horse. *Rādā*, a king, often rejects the *y* of the oblique form in writing; thus, *rājā-kaḍē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ā* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpā*; *mōṭī*, a pearl, obl. plur. *mōṭyā*.

Masculine bases ending in *ū*, however, usually retain the *ū*; thus, *ṭṣākū*, a pen-knife, obl. plur. *ṭṣākū*. In other bases ending in *ū* the oblique form often also ends in *ā* or *vā*;



thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nāt<sup>vā</sup>*. *Bhāū*, a brother, usually forms *bhāvā*. Many neuter bases in *ū*, especially all diminutives, add *ū*, plur. *yā*; thus, *kar<sup>dū</sup>*, a kid, obl. *kar<sup>dū</sup>*; plur. *kar<sup>dē</sup>*, obl. *kar<sup>dya</sup>*. In the Konkani both masculine and neuter *ū*-bases often add *vā*, plur. *vā*; thus, *lādū*, a cake, obl. *lād<sup>vā</sup>*.

The oblique singular of feminine nouns ending in *ī*, *ū*, and *ō* is like the base; thus, *gāḍī*, a cart, obl. *gāḍī*; *bāy<sup>kō</sup>*, a wife, obl. *bāy<sup>kō</sup>*. Old *ī*-stems ending in a silent *a* take *ī*; thus, *āg*, fire; obl. *āgī*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *ā* form the oblique base in *ē*; thus, *jīb<sup>h</sup>*, tongue, obl. *jīb<sup>hē</sup>*; *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ū*-bases in the Konkani, and feminine *ī*-bases in Kōṅkaṇī. Thus, *dzaḷū*, a leech, obl. *dzaḷū* and *dzaḷ<sup>vē</sup>*; *rāṇī*, a queen, obl. *rāṇyē*. In female names ending in *ā* the polite oblique form ends in *ā*; thus, *Yamunā-kadē*, to Yamunā. The oblique plural is the nasalised plural base; thus, *gāḍyā*, carriages, obl. *gāḍyā*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hi*, *ī* or *hā* may be added. Thus, *bāpā-hi-kadē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisān-paisā*, every pice; *gharan-ghar*, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, *tyā-nē Rāmā-lā hākūn dilē*, he drove away Rama; *hyā nās<sup>kyā</sup> āmbayā-lā kāy mī khāñ*, what, shall I eat this rotten mango?

**Adjectives.**—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *ī*, and their neuter in *ē*. The plural then ends in *ē*, fem. *yā*, neut. *ī*, and the oblique form in *yā* or *ē*; thus *tsāṅg<sup>lā</sup> mānūs*, a good man; *tsāṅg<sup>lyā</sup> bāy<sup>kā</sup>*, good women; *tsāṅg<sup>lī</sup> mulē*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective; thus, *bāpā-chyā gharāt*, in the father's house; *tsāṅg<sup>lyā</sup> mul<sup>gyās</sup>*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns; thus, *ghar<sup>tsā</sup>* belonging to the house.

**Verbs.**—Verbs are quoted in the form of the verbal noun ending in *ñē*; thus, *kar<sup>ñē</sup>*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past; thus *karī*, I used to do. In the negative it expresses unwillingness in the past; thus, *tō gharāt dzaī-nā*, he house-into would-not-go. The imperative and the future are likewise old forms; thus, *karin*, I shall do; *kar*, do. All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, *mī uḥ<sup>tō</sup>*, I rise; *mī uḥ<sup>lō</sup>*, I rose; *mī uḥ<sup>hāvā</sup>* or *myā uḥ<sup>hāvē</sup>*, I should, or may, rise.

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, *tō kar<sup>tō</sup>*, he does; *tī kar<sup>tē</sup>*, she does. This construction is called by Native grammarians the *kartari prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gēlā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, *mī uḥ<sup>lō</sup>*, I rose.



The past participle of transitive verbs is passive. Thus, while *vāchit* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mul<sup>gā</sup> pōthī vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mul<sup>gā</sup>-nē pōthī vāchilī*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmaṇi prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tyā-lā mārīlē*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tsālāvē* means 'to be gone,' *eundum*; and *mārāvē*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā uṭhāvē*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō uṭhāvā*, he may, or might, rise; *tī uṭhāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *ap<sup>rādh</sup> na karāvā*, sin should not be committed; *myā vātsāvē*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tar<sup>nē</sup>*, to pass over; *padh<sup>nē</sup>*, to study; *pāv<sup>nē</sup>*, to obtain; *piṇē*, to drink; *bōl<sup>nē</sup>*, to speak; *mhan<sup>nē</sup>*, to say; *lēṇē*, to put on; *visar<sup>nē</sup>*, to forget; *śik<sup>nē</sup>*, to learn; *samad<sup>nē</sup>*, to understand; *har<sup>nē</sup>*, to loose, etc. Thus, *tō bōl<sup>lō</sup>*, he said; *tī dhaḍā śik<sup>lī</sup>*, she has learnt her lesson.

The Marāṭhī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārīt*, striking; *uṭhat*, arising; *mārīlā*, struck; *uṭh<sup>lā</sup>*, arisen. Similarly the characteristic vowel of the habitual past and the future is *ī* in the second, and *ē*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī uṭhēn*, or *uṭhān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.



In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art; *tu gēlā*, thou wentest. In Kōṅkaṇī the second person usually ends in *y*; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōṅkaṇī; thus, *āhāt*, Kōṅkaṇī *āsāt*, you are; in Sholapur even *āhōt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōṅkaṇī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went; Kōṅkaṇī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are; *mār<sup>siv</sup>*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāṅgit<sup>lān</sup>*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*; thus, *mī hāy* instead of *mī hōy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ē* of the first person singular neuter, however, we commonly find *ō* in the Dekhan; thus, *mī karitō*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī karitī*, or *karityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditāy*, that is *sōdit-hāy*, I seek; Berar *tō*, *tē*, *yētē*, he, she, comes; Nagpur *tē dātēt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsāk<sup>ri</sup> sōḍilyā-var*, your service left-on, on having left your service; *tujhī āi vār<sup>lyā</sup>-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāh<sup>vyās</sup> tsālā*, go to see the garden; *vātsārv<sup>yā</sup>-chē pustak*, a book to read; *mī marāv<sup>yā</sup>-tsā nāhī*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv*; *karā-lē*, in order to do; *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār*; *tsār<sup>yā</sup>-lē*, in order to tend (Berar), from a verbal noun *tsārē*, and so on.

The conjunctive participle usually ends in *ūn*; thus, *karūn*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn*, *ōni*, *ōniyā*. It is occasionally met with all over the Marāṭhī country; thus, *nighōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gal<sup>nē</sup>*, to drop; *gāl<sup>nē</sup>*, to strain: *tsar<sup>nē</sup>*, to graze; *tsār<sup>nē</sup>*, to cause to graze, to feed: *pad<sup>nē</sup>*, to fall; *pād<sup>nē</sup>*, to fell: *tuḷ<sup>nē</sup>*, to be



broken; *tōḍ<sup>ā</sup>ṇē*, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, *tyā-tsā uddhār hōil*, he will be saved. The Hindī passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, *mī mārīlā dzāin*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uṭhar<sup>ā</sup>tē*, for-me arising can be-done, I can rise.

Old passive forms are *pāhijē*, it is wanted; *mhaṇ<sup>ā</sup>jē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.



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MARĀTHĪ SKELETON GRAMMAR.

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## MARATHI SKELETON GRAMMAR.

## I.—NOUNS.

Masculine nouns.				Feminine nouns.			Neuter nouns.		
Sing. Nom.	<i>bāp</i> , a father.	<i>mālī</i> , a gar- dener.	<i>ghōḍā</i> , a horse.	<i>bhīnt</i> , a wall.	<i>mālī</i> , a gar- land.	<i>ghōḍī</i> , a mare.	<i>ghar</i> , a house.	<i>mōṭī</i> , a pearl.	<i>mul'gā</i> , a child.
Obl.	<i>bāpā</i> .	<i>mālīyā</i> .	<i>ghōḍyā</i> .	<i>bhīntī</i> .	<i>mālī</i> .	<i>ghōḍī</i> .	<i>gharā</i> .	<i>mōṭiyā</i> .	<i>mul'gyā</i> .
Plur. Nom.	<i>bāp</i> .	<i>mālī</i> .	<i>ghōḍā</i> .	<i>bhīntī</i> .	<i>mālī</i> .	<i>ghōḍiyā</i> .	<i>gharā</i> .	<i>mōṭiyā</i> .	<i>mul'gā</i> .
Obl.	<i>bāpā</i> .	<i>mālīyā</i> .	<i>ghōḍiyā</i> .	<i>bhīntī</i> .	<i>mālī</i> .	<i>ghōḍiyā</i> .	<i>gharyā</i> .	<i>mōṭiyā</i> .	<i>mul'gyā</i> .

The oblique base is used as a Vocative; thus, *bāpā*, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are *nā*, plur. *nī* (case of the agent), *nā*, plur. *nī* and *ī* (Instrumental); *ā*, plur. *ā*, *nā* (Dative); *hān*, *ān* (Ablative); *ṭā*, f. *chī*, n. *chā* (Genitive). The Accusative is usually the same as the Nominative. Thus *bāp*, a father; Instrumental *bāpā-nā*, plur. *bāpā-nī*; Genitive *bāpā-ṭā*. The Dative termination *ā* is no true postposition; thus, *bāpā*, to a father. Old Locatives are *gharī*, in the house; *pṭyā*, at the feet.

## II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	How many?
Nom.	<i>mī</i> , <i>mī</i>	<i>āmhi</i> <sup>(1)</sup>	<i>tū</i>	<i>tumhī</i> <sup>(2)</sup>	<i>āpān</i> <sup>(3)</sup>	<i>kōn</i>	<i>kāy</i>	<i>kittī</i> .
Instr.	<i>mī</i> , <i>myā</i>	<i>āmhi</i>	<i>tū</i> , <i>tvā</i>	<i>tumhī</i>	<i>āpān</i>	<i>kōnī</i>	<i>kaśā-nā</i> <sup>(4)</sup>	<i>kittī-nī</i> .
Dat.	<i>ma-lā</i> , <i>madā-lā</i>	<i>āmhi-lā</i>	<i>tu-lā</i> , <i>tvadā-lā</i>	<i>tumhā-lā</i>	<i>āp'ā-lā</i>	<i>kōnā-lā</i> <sup>(5)</sup>	<i>kaśā-lā</i>	<i>kittī-lā</i> .
Gen.	<i>māḍāhā</i>	<i>ām-ṭā</i>	<i>tuḍāhā</i>	<i>tum-ṭā</i>	<i>āp'ā</i>	<i>kōnā-ṭā</i>	<i>kaśā-ṭā</i>	<i>kittī-ṭā</i> .
Obl.	<i>madā</i>	<i>āmhi</i>	<i>tvadā</i>	<i>tumhā</i>	<i>āp'ā</i>	<i>kōnā</i>	<i>kaśā</i>	<i>kittī</i> .

(<sup>1</sup>) Also used as an honorific singular. (<sup>2</sup>) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. (<sup>3</sup>) Also *āp'ā*; plural *āp'ān*. (<sup>4</sup>) Plural *kōnā-lā*, etc. (<sup>5</sup>) Also *kōnā*, *kōnā*. (<sup>6</sup>) Plural *kaśā-nī*, etc.

**Indefinite Pronouns.**—*Kōn'ek*, *kōnī-ek*, obl. *ekā*, some one; *kōn'sā*, f. *-sā*, n. *-sā*, obl. *-sā*, some one; *kōnī*, obl. *kōnī*, anyone; *kāhī*, obl. *kāhī*, something, some.

**Demonstratives and Relatives**

This.				
	Masculine.	Feminine.	Neuter.	
Nom.	<i>hā</i> .	<i>hī</i> .	<i>hē</i> .	Thus also <i>is</i> , he, that, f. <i>ī</i> , n. <i>ī</i> ; <i>ḍā</i> , who, which; f. <i>jī</i> , n. <i>jī</i> . The oblique form is used before inflected nouns. Thus, <i>tyā gharāt</i> , in that house. The plural is regular; thus, <i>hā</i> , f. <i>hyā</i> , n. <i>hī</i> ; gen. <i>hyā-ṭā</i> , etc.
Instr.	<i>hyā-nā</i> <sup>(1)</sup>	<i>hī-nā</i> <sup>(1)</sup>	as masc.	
Dat.	<i>hyā-lā</i> , <i>hyā</i> , <i>hyāḍā-lā</i>	<i>hī-lā</i> , <i>hī</i> , <i>hīḍā-lā</i>	as masc.	
Abl.	<i>hyā-hūn</i> , <i>hyāḍā-hūn</i>	<i>hī-hūn</i>	as masc.	
Gen.	<i>hyā-ṭā</i>	<i>hī-ṭā</i>	as masc.	
Obl.	<i>hyā</i>	<i>hyā</i>	<i>hyā</i>	

(<sup>1</sup>) *Yā* is sometimes substituted for *hyā*, and *i* for *hī*; thus, gen. *yā-ṭā*, f. *i-ṭā*.

## III.—VERBS.

## A.—Auxiliary Verbs and Verbs Substantive.

	I am, etc.		I was, etc.	I am not.
Sing. 1.	<i>hōy</i> or <i>hōy</i> .	<i>āhā</i> .	<i>hōtā</i> , f. <i>hōtā</i> , n. <i>hōtā</i> .	<i>navhā</i> , or <i>nāhā</i> .
2.	<i>hōs</i> .	<i>āhās</i> .	<i>hōtās</i> , f. <i>hōtās</i> , n. <i>hōtās</i> .	<i>navhas</i> , <i>navhās</i> , or <i>nāhās</i> .
3.	<i>hōy</i> .	<i>āhā</i> .	<i>hōtā</i> , f. <i>hōtā</i> , n. <i>hōtā</i> .	<i>navhā</i> , or <i>nāhā</i> .
Plur. 1.	<i>vāhā</i> , <i>hā</i> , or <i>hāhā</i> .	<i>āhā</i> .	<i>hōtā</i> .	<i>navhā</i> , or <i>nāhā</i> .
2.	<i>vāhā</i> .	<i>āhā</i> .	<i>hōtā</i> .	<i>navhā</i> , or <i>nāhā</i> .
3.	<i>hōt</i> .	<i>āhāt</i> .	<i>hōtā</i> , f. <i>hōtā</i> , n. <i>hōtā</i> .	<i>navhāt</i> , <i>navhāt</i> , or <i>nāhāt</i> .

The negative Past is *navhātā*, I was not, etc. The second form of the Present, *āhā*, etc., means 'to be,' 'to exist,' while *hōy*, etc., is the pure verb substantive. *As'nā*, to be, is conjugated regularly, but the present *as'tā*, etc., is used as a Habitual Present, 'I usually am'; and the Past tense, *as'tā*, etc., is used as a Past Conditional, 'should I be,' etc.

*Pāhijā*, it is wanted, is used with the past participle passive or the dative of the verbal noun; thus *ma-lā gḥḥā pāhijā*, I want, or must go; *tu-lā karāyās pāhijā*, thou must do. The corresponding negative is *nakā*; thus, *tyā-lā yāv'yās nakā*, he does not want to come. *Nakā* with the Infinitive forms a negative Imperative. Thus, *dēṭā nakā*, don't give.



## B.—Finite Verb.

FIRST CONJUGATION.—*Uṭh'āṇē*, to rise.Infinitive, *uṭh'āṇē*.Verbal Nouns.—(1) *uṭh'āṇē*; (2) *uṭh'āyās*, -yā-lā, -yā-chā; (3) *uṭh'āṇyās*, -yā-lā, -yā-chā; (4) *uṭh'āṇē*.Participle, Pres., *uṭhat*; Past, *uṭh'lā*, *uṭh'lāṇ*; Future, *uṭh'āṇār*; Noun of Agency, *uṭh'āṇārā*.Conjunctive Participle, *uṭh'āṇ*, having risen.Adverbial Participle, *uṭh'tā*, *uṭh'tā-nā*, while rising.

	Present, I rise, etc.	Past, I rose, etc.	Past habitual, I used to rise, etc.	Future, I shall rise, etc.	Subjunctive, I may rise, etc.		Imperative, rise, etc.
					Active construction.	Impersonal construction.	
Sing. 1	<i>uṭh'tō</i> , f. -tē, n. -tē.	<i>uṭh'lō</i> , f. -lē, n. -lē.	<i>uṭhē</i> .	<i>uṭhān</i> .	<i>uṭhācā</i> , f. -vī, n. -vē.	<i>myā</i>	...
2	<i>uṭh'tōs</i> , f. -tēs, n. -tēs.	<i>uṭh'lās</i> , f. -līs, n. -līs.	<i>uṭhōs</i> .	<i>uṭh'ōl</i> .	<i>uṭhācās</i> , f. -vīs, n. -vēs.	<i>tvā</i>	<i>ūṭh</i> .
3	<i>uṭh'tō</i> , f. -tē, n. -tē.	<i>uṭh'lā</i> , f. -lī, n. -lī.	<i>uṭhē</i> .	<i>uṭhēl</i> .	<i>uṭhācā</i> , f. -vī, n. -vē.	<i>tyā-nē</i>	<i>uṭhō</i> .
Plur. 1	<i>uṭh'tō</i> .	<i>uṭh'lō</i> .	<i>uṭhē</i> .	<i>uṭhā</i> .	<i>uṭhācō</i> , f. -vyā, n. -vī.	<i>āmāṭ</i>	<i>uṭhē</i> .
2	<i>uṭh'tā</i> .	<i>uṭh'lā</i> .	<i>uṭhā</i> .	<i>uṭhāl</i> .	<i>uṭhācōt</i> , f. -vyāt, n. -vīt.	<i>tumhāṭ</i>	<i>uṭhā</i> .
3	<i>uṭh'tāt</i> .	<i>uṭh'lā</i> , f. -lyā, n. -lī.	<i>uṭhat</i> .	<i>uṭh'til</i> .	<i>uṭhācō</i> , f. -vyā, n. -vī.	<i>tyā-nī</i>	<i>uṭhāt</i> .

Present Definite, I am rising, etc., *mī uṭhat āhē*, etc.Imperfect, I was rising, etc., *mī uṭhat hōtō*, f. *hōtē*, n. *hōtē*, etc.Present habitual, I usually rise, etc., *mī uṭhat as'tō*, f. -tē, n. -tē.Perfect and Pluperfect, formed by adding, respectively, *āhē* and *hōtō* to the Past tense; thus, *tā uṭh'lā āhōs*, thou hast risen, etc.Past Conditional, had I risen, etc., *mī uṭh'tō*, etc., inflected like the Past tense.SECOND CONJUGATION.—*mār'āṇē*, to strike.Participles, Present, *mārīt*; Past, *mār'lā*; Future, *mār'āṇār*.

	Past, I struck, etc.		Past habitual, I usually struck, etc.	Future, I shall strike, etc.	Subjunctive, I should strike, etc.	
	Passive construction.	Impersonal construction.			Passive construction.	Impersonal construction.
Sing. 1	<i>myā</i>	<i>myā</i>	<i>mārīt</i> .	<i>mārīn</i> .	<i>myā</i>	<i>myā</i>
2	<i>tvā</i>	<i>tvā</i>	<i>mārīs</i> .	<i>mārīl</i> .	<i>tvā</i>	<i>tvā</i>
3	<i>tyā-nē</i> , etc.	<i>tyā-nē</i> , f. -lī, n. -lī.	<i>mārī</i> .	<i>mārīl</i> .	<i>tyā-nē</i> , etc.	<i>tyā-nē</i> , etc.
Plur. 1	<i>āmāṭ</i>	<i>āmāṭ</i>	<i>mārū</i> .	<i>mārū</i> .	<i>āmāṭ</i>	<i>āmāṭ</i>
2	<i>tumhāṭ</i>	<i>tumhāṭ</i>	<i>mārā</i> .	<i>mārāl</i> .	<i>tumhāṭ</i>	<i>tumhāṭ</i>
3	<i>tyā-nī</i>	<i>tyā-nī</i>	<i>mārīt</i> .	<i>mārītīl</i> .	<i>tyā-nī</i>	<i>tyā-nī</i>

S is often added in the second person singular of the Past tense; thus, *tvā jōṇ'āṇōal kōlīs*, thou madest a feast.Other forms agree with the first Conjugation. Thus, *mī mārītō*, etc., I strike; *mār*, strike.

C.—Irregular Verbs.—Verbs ending in vowels and in *h* form their present after the first and their future and habitual past after the second conjugation. Thus, *dētō*, I give; *yān*, I shall come; *yān*, he usually came. Those ending in *h* form their past in *lā*; thus, *rāhīlā*, he remained. In the verb *hōṇē*, to become, *hō* is changed to *ōh* before *ā*; thus, *chā*, become ye.

Some verbs form their Past in *ālā*; thus, *nighālā*, he went out; *māṇālā*, he said. *T* is inserted before *lā* in *ghēṇē*, to take; *ghāl'āṇē*, to put; *dhunē*, to wash; *bagh'āṇē*, to see; *māg'āṇē*, to ask; *sāṅg'āṇē*, to tell; thus, *ghēt'lē*, *ghāt'lē*, *dhut'lē*, *baghit'lē*, *māgit'lē*, *sāṅgit'lē*. *T* is inserted in *khaṇ'āṇē*, to dig; *mhaṇ'āṇē*, to say; *hāṇ'āṇē*, to slay; thus, *khaṇ'tilē* and *khaṇ'tilē*; *mhaṇ'tilē* and *mhaṇ'tilē*; *hāṇ'tilē*. Roots ending in *i* add *ālē*; thus, *pyālē*, drank (root *pī*); *bhīyālē*, feared (root *bhī*). So also *lēṇē*, to wear, Past *lyālē*. *Kar'āṇē*, to do, forms *kētē*; *mar'āṇē*, to die, *mālē*; *dēṇē*, to give, *dilē*. Irregular are *hōṇē*, to become, Past, *dhāṇālā*, and *dhāṇālā*; *yōṇē*, to come, Past, *ālā*; *dhāṇē*, to go, Past *ghālā*.

D.—Causal Verbs.—Causatives are formed by adding *av*, *āv*, or, in roots ending in long vowels and *h*, *av* and *āv* respectively. Thus, *baṣ'vīṇē*, to cause to sit; *dāv'vīṇē*, to cause to give. In the Dekhan *fo* is substituted for *av*, and this is now generally adopted in the Imperative; thus *karīs*, let him do. Causatives follow the second conjugation.

E.—Potential Verbs.—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā-lā*, or *Rāmā-chyā-nē* *dhākar* *āhāc'atē*, Rāma can eat bread; *ma-lā* *tēṭal'āṇē*, I could go.



## MARĀṬHĪ IN THE DEKHAN.

The form of Marāṭhī spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēśī, that is the language of the *Dēś*, the country *par excellence*.

The frontiers within which this form of Marāṭhī is spoken coincide with those given for the whole language towards the north. Towards the west it gradually merges into the Konkan form of the language in the hilly country which separates the Konkan from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kuṇ'bis of Poona. These mixed forms of speech will be dealt with in connection with the Marāṭhī of the Konkan.

Towards the east, Dēśī merges into Varhāḍī in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāṭhī. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhāḍī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts :—

Baroda . . . . .	35,678
Navsari . . . . .	10,674
Kadi . . . . .	3,138
Amreli . . . . .	2,338
TOTAL . . . . .	51,828

The revised figures for the districts where it is spoken as a vernacular were reported for this Survey as follows :—

Bombay Town and Island . . . . .	80,000
Thana . . . . .	32,000
Nasik . . . . .	520,000
Ahmadnagar . . . . .	804,000
Poona . . . . .	939,000
Bhor State . . . . .	153,000
Sholapur . . . . .	586,000
Akalkot State . . . . .	26,000
Satara . . . . .	1,159,500
Satara Agency (State Aundh) . . . . .	55,000
" " (State Phaltan) . . . . .	59,500
Belgaum . . . . .	265,000
Jat State . . . . .	43,000
Kolhapur State . . . . .	710,000
Dharwar . . . . .	44,000
Dharwar (Kulwāḍī) . . . . .	3,000
Southern Marāṭhā Jāghirs . . . . .	265,350
Bijapur . . . . .	27,680
Baroda . . . . .	51,828
Buldana . . . . .	270,000
TOTAL . . . . .	6,093,858







and thence for some time formed part of the Marāṭhā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāṭhī of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows :—

Hoshangabad and Makrai	.	.	.	.	.	.	.	.	.	5,500
Narsinghpur	.	.	.	.	.	.	.	.	.	600
Jubbulpore	.	.	.	.	.	.	.	.	.	2,250
Damoh	.	.	.	.	.	.	.	.	.	1,500
Chanda	.	.	.	.	.	.	.	.	.	25
										<hr/>
TOTAL										9,875

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāṭhī.

A. Spoken as a vernacular	.	.	.	.	.	.	.	.	.	6,093,858
B. Spoken abroad—										
Bombay Presidency	.	.	.	.	.	.	.	.	.	2,800
Berar	.	.	.	.	.	.	.	.	.	5,250
Central India	.	.	.	.	.	.	.	.	.	81,300
Central Provinces	.	.	.	.	.	.	.	.	.	9,875
										<hr/>
										99,225
										<hr/>
TOTAL										6,193,083

### POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāṭhī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlē āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *tvā*, or *tū*, *kar'ḍū hi dilē-nāhīs*, by-thee a-kid even was-not-given-by-thee; *mōṭhi jēv'nāval kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē*, *tē* respectively, in Standard Marāṭhī. Thus, *yētē*, I (neuter) come; *yētē*, she comes. The usual forms in the Dekhan are *yētō*, I (neuter) come; *yēti*, she comes.

In all other respects the specimens well represent the language of Marāṭhī literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.



[No. I.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

## SPECIMEN I.

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा बापाला म्हणाला, बाबा, जो मालमत्तेचा वांटा मला यावयाचा तो दे । मग त्यानें त्यांस संपत्ति वांटून दिली । मग थोडक्या दिवसांनीं धाकटा पुत्र सर्व जमा करून दूर देशांत गेला । आणि तेथे उधळेपणाने वागून आपली संपत्ति उडविली । मग त्यानें सर्व खर्चिल्या-वर त्या देशांत मोठा दुष्काळ पडला । त्या-मुळे त्याला अडचण पडू लागली । तेव्हां तो त्या देशांतील एका गृहस्था-जवळ जाऊन राहिला । त्यानें तर त्याला डुकरे चारावयास आपल्या शेतांत पाठविले । तेव्हां डुकरे जीं टरफले खात असत त्यां-वर आपले पोट भरावे असे त्याला वाटले । आणि कोणी त्याला कांहीं दिले नाही । नंतर तो शुद्धी-वर येऊन म्हणाला, माझ्या बापाच्या किती चाकरांस भरपूर भाखर आहे । आणि मी भुकीनें मरतो । मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, बाबा, मी आकाशाच्या-विरुद्ध व तुझ्या-समीर पाप केले आहे आणि आतां पुढे तुझा पुत्र म्हणावयास मी योग्य नाही । आपल्या एका चाकरा-प्रमाणे मला ठेव । नंतर तो उठून आपल्या बापा-कडे गेला । तेव्हां तो दूर आहे इतक्यांत त्याचा बाप त्याला पाहून कळवळला, आणि त्यानें धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचे चुंबन घेतले । मग पुत्र त्याला म्हणाला, बाबा आकाशाच्या-विरुद्ध व तुझ्या-समीर मी पाप केले आहे । आणि आतां पुढे तुझा पुत्र म्हणावयास मी योग्य नाही । परंतु बापाने आपल्या चाकरांस सांगितले, उत्तम भगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हातांत अंगठी व पायांत जोडा घाला । मग आपण जेजु आणि आनंद करू । कां की हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला ; व हारवला होता, तो सांपडला आहे । तेव्हां ते आनंद करू लागले ॥

त्या-वेळेस त्याचा वडील पुत्र शेतांत होता । मग तो घरा-जवळ येऊन पोहोचल्या-वर त्यानें वाद्य व नाच ऐकिले । तेव्हां चाकरांतील एकास



बोलावून त्यानं विचारिलें, हें काय आहे। त्यानें त्याला सांगितलें कीं, तुम्हा भाज आला आहे; आणि तो तुम्हा बापाला सुखरूप मिळाला म्हणून त्यानें मोठी जेवणावळ केली आहे। तेव्हां तो रागावला आणि आंत जाई-ना। म्हणून त्याचा बाप बाहेर येऊन त्यास समभावं लागला। परंतु त्यानें बापाला उत्तर दिलें कीं, पहा, मी इतकीं वर्षे तुम्ही चाकरी करतो आणि तुम्ही आज्ञा मी कधीं-ही मोडली नाहीं। तरी म्यां आपल्या मित्रा-बरोबर चैन करावी म्हणून त्वां मला कधीं करडू हि दिलें नाहींस। आणि ज्यानें तुम्ही संपत्ती कजविणी-बरोबर उध्वस्य केली तो तुम्हा पुत्र जेव्हां आला तेव्हां त्यासाठीं मोठी जेवणावळ केलीस। तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी माझ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुम्हीच आहे। परंतु हर्ष व आनंद होणे योग्य आहे, कारण कीं तुम्हा भाज मेला होता तो फिरून जिवंत झाला, व हरवला होता तो सांपडला ॥



[No. I.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

(DISTRICT POONA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōṇē ēkā manushyās dōn putra hōtē. Tyātil dhāk<sup>a</sup>tā  
*Certain one to-man two sons were. Them-in-from the-younger*  
 bāpā-lā mhaṇālā, 'bābā, dzō māl<sup>a</sup>mattē-tsā vāṭā ma-lā yāvayā-tsā  
*the-father-to said, 'father, what the-property-of share me-to is-to-come*  
 tō dē.' Mag tyā-nē tyās sampatti vāṭūn dili.  
*that give.' Then him-by to-them wealth having-divided was-given.*  
 Mag thōd<sup>a</sup>kyā div<sup>a</sup>sā-nī dhāk<sup>a</sup>tā putra sarv dzamā karūn  
*Then a-few days-after the-younger son the-whole together having-made*  
 dūr dēsāt gēlā, āṇi tēthē udh<sup>a</sup>lē-panā-nē vāgūn āp<sup>a</sup>li  
*far into-country went, and there spendthriftness-with having-behaved his-own*  
 sampatti udavili. Mag tyā-nē sarv kharchilyā-var tyā  
*wealth was-squandered. Then him-by all being-spent-after that*  
 dēsāt mōthā dushkāḷ paḍ<sup>a</sup>lā. Tyā-muḷē tyā-lā aḍ<sup>a</sup>tsaṇ  
*in-country great famine fell. That-on-account-of him-to difficulty*  
 paḍū lāg<sup>a</sup>li; tēvhā tō tyā dēsātil ēkā grīhasthā-dzavaḷ  
*to-fall began; then he that country-in-from one householder-near*  
 dzāūn rāhīlā. Tyā-nē tar tyā-lā duk<sup>a</sup>rē tsārāvayās āp<sup>a</sup>lyā śētāt  
*having-gone lived. Him-by then him swine to-feed his-own into-field*  
 pāṭhavilē. Tēvhā duk<sup>a</sup>rē jī ṭar<sup>a</sup>phalē khāt-asat tyā-var āp<sup>a</sup>lē  
*it-was-sent. Then swine which husks used-to-eat that-upon his-own*  
 pōṭ bharāvē asē tyā-lā vāṭlē; āṇi kōṇi tyā-lā  
*belly should-be-filled so him-to it-appeared; and anyone-(by) him-to*  
 kāhī dilē nāhī. Nantar tō śuddhī-var yēūn mhaṇālā,  
*anything was-given not. Then he senses-to having-come said,*  
 'mājhyā bāpā-chyā kitī tsāk<sup>a</sup>rās bhar-pūr bhākar āhē, āṇi mī  
*'my father-of how-many to-servants sufficient bread is, and I*  
 bhukē-nē mar<sup>a</sup>tō. Mī uṭhūn āp<sup>a</sup>lyā bāpā-kaḍē dzāūn va  
*hunger-with die. I having-arisen my-own father-to will-go and*  
 tyā-lā mhaṇēn, "bābā, mī ākāśā-chyā-viruddh va tujhyā-samōr pāp  
*him-to will-say, "father, me-(by) heaven-of-against and of-thee-before sin*



kēlē āhē, āpi ātā-pudhē tudzhā putra mhaṇāv'yās  
*done is, and henceforth thy son to-cause-(myself-)to-be-called*  
 mi yōgya nāhī. Āp'lyā ēkā tsāk'rā-pramāṇē ma-lā thēv." Nantar  
*I fit am-not. Thy-own one servant-like me keep."* Then  
 tō uṭhūn āp'lyā bāpā-kadē gēlā. Tēvhā tō dūr āhē it'kyāt  
*he having-arisen his-own father-to went. Then he far is just-then*  
 tyā-tsā bāp tyā-lā pāhūn ka'val'lā; āpi tyā-nē dhāūn  
*his father him having-seen pitied; and him-by having-run*  
 tyā-chyā galyās miṭhī mār'lī, va tyā-chē chumban ghēt'lē.  
*his on-the-neck embracing was-struck, and him-of kiss was-taken.*  
 Mag putra tyā-lā mhaṇāla, 'bābā, ākāśā-chyā-viruddh va tujhyā-samōr  
*Then the-son him-to said, 'father, heaven-of-against and of-thee-before*  
 mi pāp kēlē āhē. Āpi ātā-pudhē tudzhā putra mhaṇāv'yās  
*me-(by) sin done is. And henceforth thy son to-be-called*  
 mi yōgya nāhī.' Parantu bāpā-nē āp'lyā tsāk'rās sāngit'lē,  
*I fit am-not.' But the-father-by his-own to-servants it-was-told,*  
 'uttam dzhagā āpūn tyā-chē āngā-var ghālā. Āpi tyā-chyā  
*'the-best robe having-brought his the-body-on put. And his*  
 hātāt āng'ṭhī va pāyāt dzōḍā ghālā. Mag āpaṇ jēū  
*on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-eat*  
 āpi ānand karū, kā-kī, hā mādzhā putra mēlā hōtā, tō  
*and happiness shall-make, because, this my son dead was, he*  
 phirūn jivant dzhālā; va hārav'lā hōtā, tō sāpad'lā āhē.' Tēvhā tē  
*again alive became; and lost was, he found is.' Then they*  
 ānand karū lāg'lē.  
*joy to-make began.*

Tyā-vēlē tyā-tsā vadil putra sētāt hōtā. Mag tō gharā-dzaval  
*At-that-time his elder son in-field was. Then he house-near*  
 yēūn pōhōts'lyā-var tyā-nē vādy va nāts aikilē. Tēvhā  
*having-come arriving-after him-by music and dancing was-heard. Then*  
 tsāk'rātil ēkās bōlāvūn tyā-nē vichār'ilē, 'hē kāy āhē?'  
*servants-in-from to-one having-called him-by it-was-asked, 'this what is?'*  
 Tyā-nē tyā-lā sāngit'lē kī, 'tudzhā bhāū ālā āhē; āpi tō  
*Him-by him-to it-was-said that, 'thy brother come is; and he*  
 tujhyā bāpā-lā sukh'rūp miḷālā mhaṇūn tyā-nē mōṭhī jēv'nāval kēhī  
*thy father-to safe was-got therefore him-by great feast made*  
 āhē.' Tēvhā tō rāgāv'lā āpi āt dzāi-nā. Mhaṇūn tyā-tsā  
*is.' Then he got-angry and inside would-not-go. Therefore his*  
 bāp bāhēr yēūn tyās sam'dzhāvū lāg'lā. Parantu tyā-nē bāpā-lā  
*father out having-come him to-persuade began. But him-by father-to*  
 uttar dilē kī, 'pahā, mi it'kī varshē tujhī tsāk'rī kar'tō,  
*reply was-given that, 'see, I so-many years thy service am-doing,*



āṇi tujhī ādnyā mī kadhī-hī mōḍ<sup>li</sup> nāhī. Tarī myā āp<sup>lyā</sup>  
*and thy order (by)-me ever-even was-broken not. Yet by-me my-own*  
 mitrā-barōbar chain karāvi mhaṇūn tvā ma-lā kadhī  
*friends-with merriment should-be-made saying by-thee me-to ever*  
 kar<sup>ḍū</sup> hī dilē-nāhīs. Āṇi jyā-nē tujhī sampattī  
*a-kid even given-was-not-by-thee. And whom-by thy property*  
 kadz<sup>biṇi</sup>-barōbar udhvasth kēli tō tudzhā putra jēvhā ālā  
*harlots-with squandered was-made that thy son when came*  
 tēvhā tyāsāthī mōthī jēv<sup>nāval</sup> kēlis. Tēvhā tō tyās  
*then his-sake-for great feast was-made-by-thee. Then he to-him*  
 mhaṇālā, 'mulā, tū nēh<sup>mī</sup> mājhyā-barōbar āhēs, āṇi mājhī sarv  
*said, 'son, thou always me-with art, and my all*  
 māl<sup>mattā</sup> tujhī-ts āhē. Parantu harsh va ānand hōṇē yōgya āhē.  
*property thine-alone is. But delight and joy to-be proper is.*  
 Kāraṇ-kī, tudzhā bhāū mēlā hōtā, tō phirūn jīvant dzhālā; va  
*Because, thy brother dead was, he again alive became; and*  
 harav<sup>lā</sup> hōtā, tō sāpaḍ<sup>lā</sup>.  
*lost was, he was-found.'*



[No. 2.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA.)

## SPECIMEN II.

नारायण-रावांनीं आपल्या-कडून पुष्कळ सांगून पाहिले। पण गोविंदाचे मन वळेना। त्याचे मनांत डाक्तरीचा धंदा शिकावा असेच भरले होते। आणि डाक्तरीचा धंदा शिकण्याचे त्या दिवसांत तसे फारसे साधन नव्हते। एकुलता एक मुलगा थोडेसे अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठे-तरी चिकटून द्यावा। नौकऱ्या त्या दिवसांत सहज लागत आणि नौकरी लागली म्हणजे बढती ही लवकर होई। पण गोविंदाचा नाद एक, आतां अधिक इंग्रजी न शिकतां आपल्या शेजारींच असणाऱ्या डाक्तरा-जवळ राहून डाक्तरी धंदा शिकून लवकर डाक्तरी करू लागेवं। नारायण-रावांनीं तसे-ही सांगितले कीं, तू आणखी इंग्रजी शिक म्हणजे नवीन उघडलेल्या डाक्तरी-कालेजात तुला घालतो। पण नाही। शेवटी मुलाचा नाद पुरवावा असे मनांत आणून त्यांनीं डाक्तर दामोदर-रावांस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती केली। आणि त्यांनीं-ही, मी त्याला शिकवून तयार करतो, पण तयार झाल्या-नंतर त्याने या गावांत डाक्तरी-धंदा करू नये। अशा अटी-वर त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घेण्याचे कबूल केले ॥



[No. 2.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

(DISTRICT POONA.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Nārāyaṇ-rāvā-nī	āp'lyā-kaḍūn	pushkaḷ	sāṅgūn	pāhilē.	Paṇ
Narayan-Rao-by	himself-by	much	having-told	it-was-seen.	But
Gōvindā-chē	man	vaḷē-nā.	Tyā-chē	manāt	dākt'ri-tsā-dhandā
Govind-of	mind	would-not-move.	His	in-mind	the-medical-profession
śikāvā	asē-ts	bhar'lē	hōtē.	Āṇi	dākt'ri-tsā-dhandā
should-be-learnt	so-only	entered	was.	And	the-medical-profession
śik'nyā-chē	tyā	div'sāt	tasē	phār'sē	sādhān navh'tē.
learning-of	those	in-days	so	considerable	means was-not.
mul'gā,	thōḍē-sē	adhik	iṅgrajī	śikūn	tayār dzhālā,
son,	a-little	more	English	having-learnt	educated (if-)became,
kōthē-tari	chik'tūn	dyāvā.	Nauk'ryā	tyā	div'sāt
somewhere	having-employed	should-be-given.	Employments	those	in-days
sahadz	lāgat,	āṇi	nauk'ri	lāg'li,	mhaṇ'jē
easily	used-to-be-got,	and	employment	(when-)was-got,	then
lav'kar	hōi.	Paṇ	Gōvindā-tsā	nād	ēk.
rapid	used-to-be.	But	Govind-of	hobby	(was-)one.
na	śik'tā	āp'lyā	śēdzārī-ts	as'nyā	dākt'rā-dzavaḷ
not	learning	his-own	in-the-neighbourhood-just	being	the-doctor-near
rāhūn	dākt'ri	dhandā	śikūn	lav'kar	dākt'ri
having-lived	the-medical	profession	having-learnt	soon	medical-practice
karū	lāgāvē.	Nārāyaṇ-rāvā-nī	tasē	hī	sāṅgit'lē
to-make	should-be-begun.	Narayan-Rao-by	that	also	was-said
āṇ'khi	iṅgrajī	śik,	mhaṇ'jē	navin	ughad'lēlyā
still-more	English	learn,	then	newly	opened
tu-lā	ghāl'tō.	Paṇ	nāhī.	Śēv'tī,	'mulā-tsā
thee	I-will-put.'	But	no.	At-last,	'the-son-of
asē	manāt	āṇūn	tyā-nī	dāktar	Dāmōdar-rāvās
so	in-the-mind	having-brought	him-by	doctor	to-Damodar-Rao
					his-own



mulā-tsā hētu ka|vūn tyās dzava| karāvā aśi  
*son-of intention having-informed to-him near he-should-be-made such*  
 vinantī kēli; āṇi tyā-nī-hī, 'mi tyā-lā śik\*vūn tayār  
*request was-made; and him-by-also, 'I him having-taught prepared*  
 kar'tō. Paṇ tayār dzhālyā-nantar tyā-nē yā gāvāt dakt'rī-  
*make. But prepared becoming-after him-by this in-town the-medical-*  
 dhandā karūṇi nayē.' Aśā aṭi-var tyās āp'lyā hātā-  
*profession to-make it-is-not-proper.' Such condition-on him his-own hand-*  
 khālī vidyārthī mhaṇūn ghēnyā-chē kabūl kēlē.  
*under an-apprentice as taking-of promise was-made.*

### FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

### ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāṭhī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambōlis in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāṭhī sub-dialects. The real home language is the Marāṭhī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāṭhī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāṭhī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.



The principal language of Nasik is Marāṭhī, shading off into Khāndēśī in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhil dialect. It has hitherto been classed as a dialect of Marāṭhī. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarātī, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

No specimens have been received of the Marāṭhī dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōṅkaṇī, which is entirely different from Kōṅkaṇī proper, in the north, and Ṭhāk'ri in the south. The former is a Bhil dialect, and the latter will be dealt with in connection with the Marāṭhī spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāṭhī of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāṭhī current in the Dekhan.

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To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāṭhī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

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Marāṭhī is further spoken all over the Bhor State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlāt*, you went.

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In Sholapur the same form of Marāṭhī is the principal language in the north and the west.

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Marāṭhī is also the principal language of the northern part of the Akalkot State and of Pilio and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāṭhī of Akalkot differs in any important points from that spoken in Sholapur.

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The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāṭhī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kuṇ'bis. Their dialect does not, however, differ from that of the rest of the population.







[No. 3.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

(STATE KOLHAPUR.)

Kōṇā ēkā manushyāsa dōna mulagē hōtē. Tyāntila dhākaṭā āpalyā bāpāsa mhaṇālā, 'bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē.' Maga tyā-nē āpali jīnagī tyā-nā vātūna dili. Pudhē phār divasa lōtalē nāhita tō-tsa dhākaṭyā-nē tī sarva dzamā-karūna ēkā dūra-chyā dēsā-chyā mārga dhārīlā, āṇi tēthē udhaḷēpaṇā-nē vāgūna āpalā aivadza gamāvilā.

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Standard Marāṭhī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāṭhī assumes in the Central Konkan.

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Marāṭhī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

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The Marāṭhī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāṭhī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *va* instead of *āṇi*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu-chē*, our; *āmhi āhōnt*, we are; *tumhi āhānt*, you are. These do not occur in the specimen.



[ No. 4.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते । त्या-पैकीं धाकटा बापास  
 म्हणाला, बाबा माझ्या हिशाची जिनगी मला द्या । म्हणून बापानें आपली  
 जिनगी दोघां-मध्ये वांटून दिली । थोड्याच दिवसांनीं धाकटा मुलगा आपली  
 सर्व जिनगी घेऊन देशांतरास गेला; व तेथे त्यानें चैनवाजी-मध्ये आपली  
 सर्व जिनगी उडविली । त्याचा सर्व पैसा ह्या रितीनें खर्च झाल्या-वर त्या  
 देशांत एक मोठा दुष्काळ पडला । व त्या-मुळे त्यास फार ददात पडूं लागली ।  
 नंतर तो एका गृहस्थ-कडे जाऊन राहिला । त्या गृहस्थानें ह्याला आपले शेतांत  
 डुकरें राखण्यास ठेविलें ।

Kōṇā ēkā māṇ'sās dōn mul'gē hōtē. Tyā-paikī dhāk'tā  
 Certain a to-man two sons were. Them-from-among the-younger  
 bāpās mhaṇālā, 'bābā, mājhyā hiśā-chi jin'gī ma-lā dyā.  
 to-the-father said, 'father, of-me share-of property me-to give.'  
 Mhaṇūn bāpā-nē āp'li jin'gī dōghā-madhyē vātūn  
 Therefore the-father-by his-own property both-among having-divided  
 dili. Thōdyā-ts div'sā-nī dhāk'tā mul'gā āp'li sarv  
 was-given. A-few-only days-after the-younger son his-own all  
 jin'gī ghēūn dēśāt'rās gēlā; va tēthē tyā-nē  
 property having-taken to-another-country went; and there him-by  
 chain-bāji-madhyē āp'li sarv jin'gī udavili. Tyā-tsā sarv  
 merry-making-into his-own all property was-squandered. Him-of all  
 paisā hyā riti-nē kharts dzhālyā-var tyā dēśāt ēk  
 money this manner-by spent having-become-after that into-country one  
 mōṭhā dushkāḷ paḍ'lā; va tyā-mulē tyās phār dadāt paḍū lāg'li.  
 mighty famine fell; and that-for to-him great difficulty to-fall began.  
 Nantar tō ēkā gṛihasthā-kaḍē dzaūn rāhilā. Tyā gṛihasthā-nē hyā-lā  
 Then he one householder-to having-gone lived. That householder-by him-to  
 āp'lē śētāt ḍuk'rē rākh'nyās thēvilē.  
 his-own into-field swine to-keep it-was-kept.



The dialect of Basim was originally reported to be the Dekhan form of Marāṭhī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhī literature, as is the case in all Marāṭhī speaking districts.

### BROKEN DIALECTS OF THE DEKHAN.

Marāṭhī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōṅkaṇī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāṭhī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marāṭhī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāṭhī of the Dekhan. In some points, however, it has features similar to the Marāṭhī dialects of the Konkan.

Thus we find *a* for Standard *ē*; *u* for *u*; dropping of aspirates; dropping of *v* before *i*, *ī*, and *ē*; insertion of *y* before other vowels, and so on. Compare *tata* for *tēthē*, there; *kunī* for *kōṇī*, some one; *nāī* for *nāhī*, not; *irudd* for *viruddh*, against; *yīs* for *vīs*, twenty; *yēl* for *vēl*, time. Compare also forms such as *lyōkān*, by the son; *tyās-nī*, to him; *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdī jindagī*, all property; *tyā-chyā mulās mī lai phaṭkē mār'lō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.



[No. 5.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

कुनि योक मानसाला दोन ल्योक होते । त्यातला ल्हानगा वापास म्हंटला, वावा, माजे वाटनीचा माल मला दे । मग त्येन वाटनी करून दिलि । मग थोडक्या दिवसानि दाकटा ल्योक समदि माल गोळा करून येवून-श्यानि दूर मुलकास गेला । तत उदकेपन करून समदि जिंदगी हाक केला । मग समदि जिंदगी हाक केल्या-वर मोठा दुकूळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली । तवा तकडच योक मानसा-जवळ चाकरी राहिला । त्येन त्यासनि डुकर राकायला आपले सेताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोटा भराव म्हंटला । तरी त्याला कुनी काईच दिले नाई । मग त्यो सुद्धी-वर येवून-श्यानि म्हंटला, माज वापाच किति चाकरासनि पोटाभर खायाला है । आनि म्या भुक्तेन उपासि मरतो । मी उटून वापा-कड जाईन, आनि तेला म्हनू की, वावा रे, म्या आकासचा इरुद आनि तुज्या म्होर पाप केला है । अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गड्या-वानि मला ठेव । मग त्यो उटून आपल वापा-कडेस गेला । त्यो अजून दूर हैस्तवर वाप त्येला पाहून कळकळून धावून-श्यानि त्येचे गळ्यास मिटि घाटलि, आनि त्येचा मुका घेठला । मग ल्योकान त्यासनि म्हंटल वावा, परलोकाचे इरुद आनि तुज्या म्होर म्या पाप केल्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाई । मग वापानी चाकरास सांगिठला, चांगल अंगराका आनून त्यासनि घाला । त्येचे हाता-मंदि आंगठि आनीक त्येचा पायात जोडा घाला । खावून-श्यानि आनन्द करू । का म्हंटल तर, ह्यो ल्योक मेल्याला फिरून वाचला है । गमावून गेल्याला मिळाला है । तवा ते कुशाल जाले ॥

तवा त्येचा थोरला ल्योक सेतात होता । त्यो घरा-पासी आल्या-वर त्येन गाना वजाना ऐकल । तवा गड्यातला योक गडीस बोलावून इचारला, हे काय है । त्येन त्यासनि सांगिठले की, तुजा भाउ आला है । आनि त्यो तुजा वापास कुशाल मिळाला म्हनून-साठि मोट जीवन केला है । तवा त्यो रागाला येवून आत जाईना । येच्या-करता वाप भाडूर येऊन-श्यानि त्यासनि समजावू



लागला । मग त्येन बापाला फिरून बोलला की, बग, इतक वरीस तुजी चाकरि करतो, तुजी गोष्ट म्या कवाच मोडली नाई । तरी म्या माजे सोवती-वरावर चैन करन्यास तु मला कवाच शेळीचि पिल्लू वि दिला नाई । आनि तुज जिन्दगी कसविनीचे-वरावर समदि हाळ केल्याला हा तुजा ल्योक आला है, म्हनून त्येच-साटि मोट जेवन केल हैस । तवा त्येन त्यास म्हंटला की, लेका, तु हमेषा माजे संगाट है । माज समद जिन्दगी तुजीच है । पन क्यालि कुशालि कराव ह्यो रास्त है । का म्हंटला तर ह्यो तुजा भाउ मेला होता त्यो फिरून जिवंत जाला है; आनि गमावला होता त्यो मिळाला है ॥



[No. 5.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

BIJAPUR DIALECT.

(DISTRICT BIJAPUR.)

## TRANSLITERATION AND TRANSLATION.

Kuni yōk mām'sālā dōn lyōk hōtē. Tyāt'lā lhān'gā  
*Certain one man-to two sons were. Them-in-from the-younger*  
 bāpās mhaṇṭ'lā, 'bābā, mādzē vāt'nī-tsā māl ma-lā dē.' Mag  
*to-the-father said, 'father, of-me share-of property me-to give.' Then*  
 tyēn vāt'nī karūn dili. Mag thōḍ'kyā div'sā-ni dāk'tā  
*him-by share having-made was-given. Then a-few in-days the-younger*  
 lyōk sam'di māl gōlā karūn gēvūn-śyāni dūr mul'kās  
*son all property together having-made having-taken far to-a-country*  
 gēlā. Tata ud'lēpan karūn sam'di jind'gī hāl kēlā. Mag  
*went. There spendthriftness having-made all property ruin made. Then*  
 sam'di jind'gī hāl kēlyā-var mōtā dukūl paḍ'lā. Tyā-muḷ tyās-ni  
*all property ruin made-after great famine fell. Therefore to-him*  
 'aḍ'chan hōvū lāg'li. Tavā tak'ḍa-ts yōk mām'sā-dzavaḷ tsāk'rī  
*difficulty to-become began. Then there one man-near in-service*  
 rāhilā. Tyēn tyās-ni dukar rākāy'lā āp'lē sētā-lā lāvūn  
*lived. Him-by to-him swine to-keep his-own to-the-field having-employed*  
 dilā. Tavā duk'rā-ni khānē-tsa pēṇḍ khāvūn-śyāni āp'la pōṭ  
*it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly*  
 bharāva mhaṇṭ'lā. Tārī tyā-lā kunī kāk-ts dilē.  
*should-be-filled he-thought. Yet him-to by-anybody anything was-given*  
 nāi. Mag tyō suddi-var yēvūn-śyāni mhaṇṭ'lā, 'mādzā bāpā-tsa kiti  
*not. Then he senses-on having-come said, 'my father-of how-many*  
 tsāk'rās-ni pōṭ-bhar khāyālā hai. Āni myā bhukēn upāsi mar'tō.  
*to-servants belly-full to-eat (there) is. And I hunger-with fasting die.*  
 Mī uṭūn bāpā-kaḍa dzāin, āni tē-lā mhanū kī, "bābā-rē,  
*I having-risen father-to will-go, and him-to will-say that, "father-O,*  
 myā ākās-tsā-irudd āni tujyā mhōr pāp kēlā hai. Atā-pāsūn  
*by-me the-heaven-of-against and of-thee before sin done is. Now-from*  
 myā tudza lyōk mhan'nyā-lā lāyak nhava. Āp'lē tsāk'rī-tsō gadyā-vāni  
*I thy son to-be-called fit am-not. Thy-own service-of servant-like*  
 ma-lā thēv." Mag tyō uṭūn āp'la bāpā-kaḍēs gēlā. Tyō aḍzūni  
*me-to keep." Then he having-risen his-own father-to went. He yet*



dūr hai-stavar bāp tyē-lā pāhūn ka|ka|lūn  
*far is-meantwhile the-father him-to having-seen having-taken-pity*  
 dhāvūn-śyāni tyē-tsē galyās miṭi ghāṭ'li, āni tyē-tsā mukā  
*having-run him-of to-the-neck embracing was-put, and him-of a-kiss*  
 ghēṭ'lā. Mag lyōkān tyās-ni mhanṭ'la, 'bābā, par'lōkā-tsē-irudd  
*was-taken. Then the-son-by to-him was-said, 'father, the-next-world-of-against*  
 āni tujyā mhōr myā pāp kēlyā. Atā-pāsūn tudzā lyōk mhan'nyās  
*and of-thee before by-me sin is-done. Now-from thy son to-be-called*  
 myā lāyak nāi.' Mag bāpā-ni tsāk'rās sāngiṭ'lā, 'tsāng'la  
*I fit am-not.' Then the-father-by to-servants it-was-told, 'good*  
 aṅg'rākā ānūn tyās-ni ghālā. Tyē-tsē hātā-mandi āng'ti, ānik  
*a-coat having-brought to-him put. His hand-on a-ring, and*  
 tyē-chā pāyāt dzōdā ghālā. Khāvūn-śyāni ānand karū. Kā  
*his on-the-feet a-shoe put. Having-eaten joy we-shall-make. Why*  
 mhanṭ'la, tar, hyō lyōk mēlyālā, phirūn vāts'lā hai; gamāvūn  
*(if-)it-is-said, then, this son had-been-dead, again recovered is; having-lost*  
 gēlyālā, miṭālā hai.' Tavā tē kuśāl dzālā.  
*he-had-gone, got he-is.' Then they joyous became.*

Tavā tyē-tsā thōr'lā lyōk sētāt hōtā. Tyō gharā-pāsī ālyā-var  
*Then his eldest son in-the-field was. He house-near coming-on*  
 tyēn gānā badzānā aik'la. Tavā gadyāt'lā yōk gaḍis  
*him-by singing music was-heard. Then servants-in-being one to-servant*  
 bōlāvūn itsār'lā, 'hē kāy hai?' Tyēn tyās-ni sāngiṭ'lē kī,  
*having-called he-asked, 'this what is?' Him-by to-him it-was-told that,*  
 'tudzā bhāu ālā hai. Āni tyō tujā bāpās kuśāl miṭālā  
*'thy brother come is. And he thy to-father safe was-got*  
 mhanūn-sāṭi mōṭ jēvan kēlā hai.' Tavā tyō rāgā-lā yēvūn āt  
*therefore great a-feast made is.' Then he anger-to having-come in*  
 dzāi-nā. Yē-chyā-kar'tā bāp bhāir yēūn-śyāni tyās-ni sam'dzāvū  
*would-not-go. Of-this-for the-father out having-come to-him to-persuade*  
 lāg'lā. Mag tyēn bāpā-lā phirūn bōl'lā kī, 'bag, it'ka  
*began. Then him-by the-father-to again it-was-said that, 'see, so-many*  
 varis tujī tsāk'ri kar'tō, tujī gōṭṭ myā kavā-ts mōḍ'li nāi. Tārī  
*years thy service I-do, thy story by-me ever was-broken not. Still*  
 myā mādzē sōb'ti-barābar chain karanyās tu ma-lā kavā-ts  
*I of-me friends-with merriment to-make (by-)thee me-to ever*  
 śē|i-chi pillū-bi dilā nāi. Āni tudzā jind'gī kas'binī-tsē-barābar  
*sheep-of young-one-even was-given not. And thy property of-harlots-with*  
 sam'di hāl kēlyālā, hā tudzā lyōk ālā hai, mhanūn tyē-tsasāṭi  
*all waste made, this thy son come is, therefore him-for*



mōṭa jēvan kēla hais.' Tavā tyēn tyās mhaṇṭ<sup>ā</sup>lā kī, 'lēkā,  
*great a-feast made is-by-thee.* Then him-by to-him it-was-said that, 'son,  
 tu hamēshā mādze-saṅgāt hai. Mādza sam<sup>ā</sup>da jind<sup>ā</sup>gī tuji-ts hai.  
*thou always of-me-with art. My all property thine-alone is.*  
 Pan kyāli-kuśāli karāva hyō rāst hai. Kā mhaṇṭ<sup>ā</sup>la, tar,  
*But joy-merriment should-be-made this right is. Why (if-)it-is-said, then,*  
 hyō tudzā bhāu mēlā hōtā, tyō phirūn jivant dzālā hai; ānī  
*this thy brother dead was, he again alive become is; and*  
 gamāv<sup>ā</sup>lā hōtā, tyō miḷālā hai.  
*lost was, he got is.'*

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāṭhī. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāṭhī Kuṇ<sup>ā</sup>bīs in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kuḷvāḍī. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kuḷvāḍī has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāṭhī current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows :—

Singular 1	<i>hāvū</i>	Plural 1	<i>hāy</i>
2	<i>hās</i>	2	<i>hāy</i>
3	<i>hāy</i>	3	<i>hāt</i>

Similarly we also find forms such as *tu mār<sup>ā</sup>tēs*, thou strikest; *tō mār<sup>ā</sup>tāy*, he strikes; *tumī mār<sup>ā</sup>tyāsī*, you strike; *tyānī mār<sup>ā</sup>tyāt*, they strike. In the past tense we find forms such as *tyān mār<sup>ā</sup>lyān*, he struck; *tyānī mār<sup>ā</sup>lyānī*, they struck, etc.

In the future we may note forms such as *tumī mār<sup>ā</sup>śāli*, you will strike; *tyānī mār<sup>ā</sup>tyāli*, they will strike.

In other respects Kuḷvāḍī does not seem to differ from the usual form of Marāṭhī spoken in the Dekhan.

The Marāṭhī dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *āp<sup>ā</sup>lā* (for *āp<sup>ā</sup>lī*) *sarv jind<sup>ā</sup>gī*, all his property; *grihasthā-chī* (instead of *-chyā*) *gharī*, in a citizen's house; *tu mēj<sup>ā</sup>vānī dilē*, thou gavest a feast; *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāṭhī. It will be seen that the discrepancies are not very important.



[ No. 6.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

## SPECIMEN I.

एक मनुष्याला दोन मुले होते । आणि त्या-पैकी धाकटा मुलगा त्याच्या बापाला म्हणाला की, बाबा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे । तेवा त्याचा बाप आपला जिन्दगी विभाग करून दिला । काहि दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला । तेथे तो आपला सर्व जिन्दगी लफंगिरीने नाश केला । तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला । तेवा तो आपला पोटाला काहि नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला । तो गृहस्थ त्याला डुकर संरक्षण करायला आपला शेताला पाठविला । तेथे तो डुकर खाण्याची पेंडीने आपला पोट भरायला इच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले नाही । तेवा तो शुद्धि-वर येवून असे म्हणाला की, माझ्या बापा जवळ पुष्कळ नवकराला पोटभर अन्न मिळते । असे असून मी उपवास मरतो । मी आता इथून माझ्या बापा-कडे जावून म्हणतो की, बाबा मी तुझ्या-पुढे व परलोका विरुद्ध पाप केले । आता तुमचा मुलगा म्हणून घ्यायला मी योग्य नाही । मला तुमच्या नवकरा-पैकी एक करून घ्या । असे बोलून तो आपला बाबा-कडे गेला । तो अजून दूर होता तेव्हाच त्याचा बाप त्याला पाहून मोठ्या अन्तःकरुणाने त्याच्या-कडे पळत जावून त्याच्या गळ्याला मिटि घालून चुंबिला । तेवा तो मुलगा म्हणाला की, बाबा, परलोका-विरुद्ध व तुमच्या समक्ष पाप मी केला । आता तुमचा मुलगा म्हणून घ्यायला योग्य नाही । हे ऐकून बाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याच्या बोटात आंगठी घाला, आणखी पायात जोडे घाला । अन्ही जेवण करून धानंदाने राहू । कारण हा माझा मुलगा मेल्या-सारखा झाला होता



आता तो जीवंत आहे, गेला होता तो आता मिळाला । सर्वाना हे ऐकून आनन्द झाला ॥

त्याचा थोरला मुलगा श्रिता-मधे होता । श्रिताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला । तुम्हा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरक्षित येवून भेटला-मुळे तुम्हा बाप मेजवानी वगैरे आनंदाचा कृत्य केला आहे । हे ऐकून तो रागावून घरा बाहेर उभा राहिला । तेव्हा त्याचा बाप बाहेर येऊन त्याला विनंती करू लागला । त्याला मुलगा बोलला की, पहा, मी इतके दिवस तुमचे सेवा करीत आहे । तुमचा अन्ना मी कधी-ही मोडलो नाही । असे असून माझ्या स्नेही बरोबर चैनि करायला मला कधी-ही सवड दिले नाही । परन्तु तुम्हा सर्व संपत रांडवाजीने हरलेला तुम्हा मुलगा आल्या बरोबर तू त्याच्या करिता मेजवानी दिले । त्याला बाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुम्हाच आहे । आता तू आनन्दी व संतोषी व्हावा असावा होतास । कारण हा तुम्हा बंधु मेलेला जीवंत आहे आणि गेलेला सांपडला आहे ॥



[ No. 6.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk manushyā-lā dōn mulē hōtē. Aṇi tyā-paiki  
*A-certain man-to two sons were. And them-from-among*  
 dhāk'tā mul'gā tyā-chyā bāpā-lā mhaṇālā ki, 'bābā,  
*the-younger son his father-to said that, 'father,*  
 jind'gī-paiki mājhe hiśā-lā yēṇār bhāg ma-lā dē.' Tēvā  
*the-property-from-among my share-to to-come portion me-to give.' Then*  
 tyā-tsā bāp āp'lā jind'gī vibhāg-karūn dilā. Kāhi div'sā-nantar  
*his father his-own property having-divided gave. Some days-after*  
 lahān mul'gā āp'lā sarv jind'gī ghēvūn dūr dēśā-lā  
*the-younger son his-own all property having-taken a-far country-to*  
 gēlā. Tēthē tō āp'lā sarv jind'gī laphaṅgirī-nē nāś-kēlā. Tō  
*went. There he his-own all property riotous-living-by squandered. He*  
 āp'lā sarv jind'gī kharts-kēlyā-nantar tyā dēśāt mōṭhā dushkā  
*his-own all property had-expended-after that in-country a-great famine*  
 pad'lā. Tēvā tō āp'lā pōṭā-lā kāhi nāhi asē pāhūn tyā  
*fell. Then he his-own belly-to anything is-not so seeing that*  
 gāvā-paikī ekā grīhasthā-chi ghari dzāvūn rāhilā. Tō  
*village-from-among one householder-of to-house having-gone remained. That*  
 grīhasth tyā-lā duk'ra samrakshaṇ karāyā-lā āp'lā sētā-lā pāṭhavilā.  
*householder him-to swine protection to-make his-own field-to sent.*  
 Tēthē tō duk'ra khānyā-chi pēṇḍī-nē āp'lā pōṭ bharāyā-lā ichchhā  
*There he swine eating-of husks-with his-own belly to-fill wish*  
 kēlā, tarī tē sudhā tyā-lā kōṇī-hi dilē nāhi. Tēvā tō  
*made, yet that even him-to by-anybody-even was-given not. Then he*  
 śuddhi-var yēvūn asē mhaṇālā ki, 'mājhyā bāpā-dzavaḷ pushkaḷ  
*senses-on having-come so said that, 'my father-near many*  
 nav'k'rā-lā pōṭ-bhar ann mi'tē; asē asūn mī up'vāsa mar'tō.  
*servants-to belly-full food is-got; so having-been I starvation-by am-dying.*  
 Mī ātā ithūn mājhyā bāpā-kaḍē dzāvūn mhaṇ'tō ki, "bābā,  
*I now from-here my father-to having-gone say that, "father,*



mi tujhyā pudhē va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mul'gā  
*I of-thee before and next-world-against sin did, now your son*  
 mhañūn ghyāyā-lā mi yōgy nāhi; ma-lā tum-chyā nav'k'rā-paiki  
*having-said to-take I worthy am-not; me-to your servants-from-among*  
 ēk karūn ghyā." Asē bōlūn tō āp'lā bābā-kaḍē gēlā. Tō  
*one having-made take."* So having-said he his-own father-to went. He  
 adzūn dūr hōtā tēvhā-ts tyā-tsā bāp tyā-lā pāhūn mōṭhyā  
*yet far was just-then his father him having-seen great*  
 antaḥkaruṇā-nē tyā-chyā-kaḍē paḷat dzāvūn tyā-chyā gaḷyā-lā miṭi  
*compassion-with him-of-towards running having-gone his neck-to embracing*  
 ghālūn chumbilā. Tēvā tō mul'gā mhañālā ki, 'bābā, par-lōkā-  
*having-put kissed. Then the son said that, 'father, next-world-*  
 viruddh va tum-chyā samaksham pāp mi kēlā. Ātā tum-tsā  
*against and your in-presence sin I did. Now your*  
 mul'gā mhañūn ghyāyā-lā yōgy nāhi.' Hē aikūn bāp  
*son having-said to-take worthy am-not.' This having-heard the-father*  
 āp'lā nav'kār lōkā-lā asē sāṅgit'lā ki, 'uttam prakār-chē āṅgar'khā  
*his-own servant people-to so told that, 'the-best sort-of a-coat*  
 āñūn tyā-lā ghālā; tyā-chyā bōṭāt āṅ'ṭhī ghālā, āṅ'khī  
*having-brought him-to put; his on-finger a-ring put, and*  
 pāyāt dzōḍē ghālā; amhi jēvaṇ karūn ānandā-nē rāhū;  
*on-feet shoes put; we feeding having-done gladness-with will-live;*  
 kāraṇ hā mādzhā mul'gā mēlyā-sār'khā dzhālā hōtā, ātā tō jivant  
*because this my son dead-like become was, now he alive*  
 āhē; gēlā hōtā, tō ātā miḷālā.' Sarvā-nā hē aikūn ānand  
*is; gone was, he now is-obtained.' All-to this having-heard joy*  
 dzhālā.  
*became.*

Tyā-tsā thōr'lā mul'gā sētā-madhē hōtā. Sētā-hūn parat yētā-nā  
*His eldest son field-in was. Field-from back while-coming*  
 gharā-dzavaḷ nṛity āpi gāyan aikūn, 'ādz kāy āhē?'  
*house-near dancing and singing having-heard, 'to-day what there-is?'*  
 mhañūn āp'lā nav'k'rā-paiki ēkā-lā bōlāvūn vichār'lā. 'Tudzā  
*having-said his-own servants-from-among one-to having-called he-asked. 'Thy*  
 sahōdar ālā āhē,' mhañūn tō nav'kar sāṅgit'lā; 'āṅ'khī tō punaḥ  
*brother come is,' having-said that servant told; 'and he again*  
 surakshit yēvūn bhēṭ'lā-muḷē tudzhā bāp mēj'vānī, vagairē,  
*in-good-health having-come met-because thy father feast, etc.,*  
 ānandā-tsā kṛity kēlā āhē.' Hē aikūn tō rāgāvūn  
*rejoicing-of action done is.' This having-heard he being-angry*



gharā-bāhēr ubhā rāhilā. Tēvhā tyā-tsā bāp bāhēr yēūn  
*house-outside-of standing remained. Then his father out having-come*  
 tyā-lā vinantī karū lāg<sup>a</sup>lā. Tyā-lā mul<sup>a</sup>gā bōl<sup>a</sup>lā kī, 'pahā, mī it<sup>a</sup>kē  
*him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many*  
 divas tum-chē sēvā karit āhē, tum-tsā adnyā mī kadhī-hī mōḍ<sup>a</sup>lō  
*days your service doing am, your order I ever-even broke*  
 nāhī; asē asūn mājhyā snēhī-barōbar chainī karāyā-lā ma-lā kadhī-hī  
*not; so having-been my friends-with merriment to-make me-to ever-even*  
 savaḍ dilē nāhī. Parantu tudzhā sarv sampat rāṇḍ-bājī-nē har<sup>a</sup>lēlā  
*liberty given not. But thy all wealth harlotry-by who-has-wasted*  
 tudzhā mul<sup>a</sup>gā ālyā-barōbar tū tyā-chyā karitā mēj<sup>a</sup>vānī dilē.  
*thy son came-as-soon-as thou of-him for a-feast gavest.'*  
 Tyā-lā bāp sāngit<sup>a</sup>lē kī, 'tū nēh<sup>a</sup>mī mājhyā-dzavaḷ as<sup>a</sup>tōs, mādzhā  
*Him-to the-father said that, 'thou always of-me-near art, my*  
 sarv jind<sup>a</sup>gī tudzhā-ts āhē. Ātā tū ānandī va santōshī vḥāvā-  
*all property thine-alone is. Now thou happy and contented shouldst-*  
 asāvā-hōtās; kāraṇ hā tudzhā bandhu mēlēlā, jīvant āhē; āṇi gēlēlā,  
*have-been; because this thy brother dead, alive is; and gone,*  
 sāpḍ<sup>a</sup>lā āhē.  
*found is.'*



[ No. 7.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

## SPECIMEN II.

## A FOLK-TALE.

येक कोला व कोली होती । ते येक दिवस फिरण्यास गेले । जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली । हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील । खाल्या-वर तुम्हा जन्म नाहिसा होतो । हे न ऐकता कोली वाघाच्या घरात गेली । सायंकाळी वाघ आपल्या घराला आला । हे पाहून कोला कोलीस, मूल कशासाठी रडतात, म्हणून विचारला । त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली । त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला । हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली । तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला । इतक्यात मूल थोर झाली आणि आई व मूल मिळून आपल्या घराला जाउन प्रपंच करू लागले । वाघ ते गेलेले पाहून आपल्या घराला आला ॥



[No. 7.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

DHARWAR DIALECT.

(DISTRICT DHARWAR.)

## SPECIMEN II.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Yēk kōlā va kōli hōtī. Tē yēk divas phir<sup>nyās</sup> gēlē.  
*A fox and a-vixen there-were. They one day to-walk went.*

Dzātā-nā vātē-madhē yēk vāghā-tsā ghar hōtā, tē pāhūn  
*While-going the-way-on one tiger-of house was, that having-seen*  
 kōli, 'mī ithē-ts prasūt-hōtō,' mhaṇū lāg<sup>li</sup>. Hē aikūn  
*the-vixen, 'I here-only deliver,' to-say began. This having-heard*  
 kōlā mhaṇālā kī, 'aga rāṇḍē, vāgh sāyaṅkāli yēvūn  
*the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come*  
 tu-lā khāūn tākīl; khālyā-var tudzhā janm nāhi-sā  
*thee-to having-eaten will-throw; having-eaten-after thy life nothing-like*  
 hōtō.' Hē na aik<sup>tā</sup> kōli vāghā-chyā gharāt gēli.  
*will-be.' This not hearing the-vixen the-tiger-of in-the-house went.*

Sāyaṅkāli vāgh āp<sup>lyā</sup> gharā-lā ālā. Hē pāhūn kōlā  
*In-the-evening the-tiger his-own house-to came. This having-seen the-fox*  
 kōlis, 'mūl kaśāsāthī raḍ<sup>tāt</sup>?' mhaṇūn vichār<sup>lā</sup>. Tyā-lā  
*to-the-vixen, 'children what-for are-crying?' so asked. That-to*  
 tī, "vāghā-tsā mās dē," mhaṇ<sup>tāt</sup>, mhaṇūn sāṅgit<sup>li</sup>. Tyā-lā kōlā,  
*she, "tiger-of flesh give," (they)-say, so told. That-to the-fox,*  
 'āṇūn dilō-āhē kī,' mhaṇūn uttar dilā. Hē  
*'having-brought I-have-given don't-you-see,' so reply gave. This*  
 aikūn kōli, 'tē sag<sup>lō</sup> samp<sup>lē</sup>, mhaṇūn sāṅgit<sup>li</sup>.  
*having-heard the-vixen, 'that all was-finished,' so she-told.*

Tēv<sup>dē</sup> vāgh aikūn, 'ma-lā mār<sup>tāt</sup>, mhaṇūn paḷūn  
*That-much the-tiger having-heard, 'me (they)-kill,' saying having-run*  
 gēlā. It<sup>kyāt</sup> mūl thōr dzhāli āṇi āi  
*went. In-the-meantime the-children grown-up became and the-mother*  
 va mūl miḷūn āp<sup>lyā</sup> gharā-lā dzāūn prapañch  
*and the-children together their-own house-to having-gone worldly-living*  
 karū lāg<sup>lē</sup>. Vāgh tē gēlēlē pāhūn āp<sup>lyā</sup> gharā-lā ālā.  
*to-do began. The-tiger they gone having-seen his-own house-to came.*



## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying.' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.



## KONKAN STANDARD.

Marāṭhī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāṭhī and Gujarātī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarātī. This element is not, however, strong.

In the south Marāṭhī gradually develops into Kōṅkaṇī, the connecting links being Saṅgamēśvarī and Bāṅkōṭī on one side, and Kuḍāḷī on the other.

The Marāṭhī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāṭhī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kuṇbīs of Poona and the Ṭhākurs of Nasik mainly agree with the Marāṭhī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāṭhī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Saṅgamēśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāṭhī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōṅkaṇī.

Name of the dialect. It is not, however, a dialect of Kōṅkaṇī, but a form of speech intermediary between that dialect and the Standard form of Marāṭhī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāṭhī. This name cannot lead to confusion. It has long been customary to state that Marāṭhī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōṅkaṇī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation. Sub-dialects. To the former class belong Bāṅkōṭī, Damaṇī, Ghāṭī, Māoli, and Saṅgamēśvarī; to the latter Āg'rī, Bhaṇḍārī, Dhan'garī, Karhāḍī, Kiristāv, Kōḷī, Kuṇbī, Par'bhi, and Ṭhāk'rī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by about 2½ million people.

Area in which spoken.



Proceeding from the north the details are as follows.

A dialect called Par<sup>b</sup>hī has been returned as spoken by nearly the whole Marāṭhī speaking population of Bombay and Thana as far north as

Par<sup>b</sup>hī.

Daman. Par<sup>b</sup>hī literally means the language of the Prabhus.

The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhamadan and the Marāṭhā governments. Marāṭhī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Par<sup>b</sup>hī has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect, while it is known as Damaṇī in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey :—

Thana . . . . .	15,000
Jawhar State . . . . .	51,000
Bombay Town and Island . . . . .	94,000
<b>TOTAL . . . . .</b>	<b>160,000</b>

The 51,000 speakers in the Jawhar State have been returned as speaking Marāṭhī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōlis are found in almost every village in Gujarat, the Konkan, and the Dekhan.

Kōli.

They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the Muṇḍā tribes, who are commonly denoted as Kols. The Kōlis of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill Kōlis, the Son Kōlis of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōli has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows :—

Bombay Town and Island . . . . .	10,000
Thana . . . . .	163,000
Kolaba . . . . .	10,186
Janjira . . . . .	6,000
<b>TOTAL . . . . .</b>	<b>189,186</b>

The native Roman Catholic Christians of Thana are usually called Kiristāv by their Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have been reported as speaking a separate dialect, called Kiristāv, and their number has been estimated for the purposes of this survey at 25,500.

Kiristāv.

The Kuṇ<sup>b</sup>is or Kulambis are husbandmen. They are usually divided into three

Kuṇ<sup>b</sup>i.

groups, the Talheri or Konkan Kuṇ<sup>b</sup>is, the Marāṭhā or Dekhan Kuṇ<sup>b</sup>is, and the Pāchkaśīs. They everywhere speak the local language of their district. Thus the Kuṇ<sup>b</sup>is of Khandesh speak a form of Khāndēśī. See Vol. ix, Part ii.



Kun<sup>a</sup>bi has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

Thana	. . . . .	. 350,000
Janjira	. . . . .	. 18,000
TOTAL		. 368,000

The Āg<sup>a</sup>ris are a class of husbandmen, usually considered to be Kōlīs. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

The Dhan<sup>a</sup>gars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan<sup>a</sup>garī of Chhindwara will be dealt with in connection with the other dialects of that district. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan<sup>a</sup>garī has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers:—

Thana	. . . . .	. 1,160
Jawhar	. . . . .	. 20
Janjira	. . . . .	. 70
Belgaum	. . . . .	. 500
TOTAL		. 1,750

Bhāṇḍārī is the dialect spoken by the Bhāṇḍārīs, or palm-juice drawers. It has been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows:—

Kolaba	. . . . .	. 3,813
Janjira	. . . . .	. 4,850
TOTAL		. 8,663

The Thākurs are one of the early tribes, and they are found all over Gujarat, the Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kōlīs. Thāk<sup>a</sup>rī has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows:—

Kolaba	. . . . .	. 10,405
Nasik	. . . . .	. 15,000
TOTAL		. 25,405

Karhāḍī is the dialect spoken by the Karhāḍā Brāhman in Sawantwadi, Ratnagiri, and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.



Saṅgamēśvari is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the Konkan Standard of Marāṭhī from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Kōṅkaṇī Musalmāns called Nawāits.

The figures returned for the purposes of this survey are as follows:—

Bombay Town and Island	90,000
Kolaba	265,000
Janjira	38,000
Ratnagiri	705,000
<b>TOTAL</b>	<b>1,098,000</b>

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōṅkaṇī, but who have since been stated to speak the ordinary Marāṭhī of the district. We thus arrive at an estimated number of 1,332,800 speakers of Saṅgamēśvari. Compare, however, the remarks on pp. 33 and 122.

The variety of the latter dialect spoken by Muhammadans is usually called Bāṅkōṭī, *i.e.* properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

The dialect spoken in the Western Ghats, between Kolaba and the Bhor State, is usually called Ghāṭī. It is probably identical with Māoli, the language of Maval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows:—

Ghāṭī	2,000
Māoli	35,000
<b>TOTAL</b>	<b>37,000</b>

All these so-called dialects are closely related. They are merely local forms of the current Marāṭhī of the Konkan. By summing up the figures given in the preceding pages we arrive at the following total for that form of speech:—

Total number of speakers of Konkan Standard.

Par <sup>a</sup> bhī	160,000
Koḷi	189,186
Kiristāv	25,500
Kuṇ <sup>a</sup> bi	368,000
Āg <sup>a</sup> ri	22,826
Dhan <sup>a</sup> gari	1,750
Bhāṇḍāri	8,663
Ṭhāk <sup>a</sup> ri	25,405
Karhāḍi	2,000
Saṅgamēśvari	1,332,800
Bāṅkōṭī	1,787
Ghāṭī and Māoli	37,000
<b>TOTAL</b>	<b>2,174,917</b>



To this total must be added the speakers of a few broken dialects, *viz.*, Kātkarī or Kāthōḍī, Vārli, Vāḍ'val, Phuḍ'gī and Sāmvēdi. They will be dealt with below. We thus arrive at the following grand total :—

Konkan Standard . . . . .	2,174,917
Kātkarī . . . . .	76,700
Vārli . . . . .	92,000
Vāḍ'val . . . . .	3,500
Phuḍ'gī . . . . .	1,000
Sāmvēdi . . . . .	2,700
<b>TOTAL . . . . .</b>	<b>2,350,817</b>

The most typical form of the Konkan Standard is spoken in the southern part of Thana, and will be dealt with first. A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraens wrote an abridged version of the gospels in it. An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below. It is usually known as a 'Purāṇ' and is highly popular with the Catholic Christians of Thana.

#### AUTHORITIES—

GUIMARAENS, FRANCISCO VAS DE,—*Declaração novamente feita da muita Dolorosa Morte e Paizão do Nosso Senhor Jesus Christo. Conforme a Escreverão os quatro evangelistas.* Lisboa 1659. Reimprimado Bombaim 1845.

MITCHELL, REV. J. MURRAY,—*Maráthi Works composed by the Portuguese. Journal of the Bombay Branch of the Royal Asiatic Society.* Vol. iii, Part i, 1849, pp. 132 and ff.

*Grammatica da lingua Concani no dialecto do Norte, composta no seculo xvii por hum missionario Portuguez; e agora pela primeira vez dada á estampa (por Joaquim Heliodoro da Cunha Rivara.)* Nova-Goa. Na imprensa nacional. 1858.

*Gazetteer of the Bombay Presidency.* Vol. xiii, Part i. Bombay 1882. Note on the language on pp. 67 and ff.

**Pronunciation.**—There is considerable uncertainty in the marking of long vowels. Thus we find *nāy* and *nay*, not; *uṭhūn* and *uṭhun*, having risen; *tū* and *tū*, thou; *hūtā* and *hōtā*, I was. The final *ā* of neuter bases is usually marked as short; thus, *sag'lā*, all; *ḍuk'rā*, swine. The long forms *sag'lā*, *ḍuk'rā*, etc., are, however, also common and seem to be more correct. *Ē* is usually pronounced as *yē*, *yā*, or *yō*; thus, *yēk*, *yōk*, one; *lyēk*, *lyāk*, and *lyōk*, son. Before *yē* a guttural is occasionally changed to the corresponding palatal. Thus, *gēlā*, *gyēlā*, and *jēlā*, he went; *ghēūn* and *jhēūn*, having taken; *kēlā* and *chēlā*, done. Similarly we often find *vō* and *vā* instead of *ō*; thus, *pōṭ* and *pvōṭ*, belly; *sōnā* and *svānā*, gold.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē*. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, *sōnā*, gold; *ḍuk'rā*, swine; *bōlan*, I shall say. *A* also corresponds to *ē* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere; thus, *tavā*, there; *bhuka-na*, by hunger; *hōta*, they were.

The Anunāsika is very commonly dropped. Thus, *karū*, and *karu*, to do; *rānāt*, in the forest. It is often, however, replaced by an *n*, and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tāntlā*, from among them; *mīn*, by me, *māṇḍā* and *māḍā*, my; *kanthā* and *kathā*, story, etc.



Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, *jīb*, tongue; *āmī*, we; *hānūn* and *ānūn*, having brought; *lābh<sup>h</sup>tē* and *lāb<sup>t</sup>tē*, is found, etc.

The palatals are pronounced as *ts*, *dz*, etc., not only in the same cases as in the Dekhan, but also before *ē*; thus, *dzē*, who (plural); *tyā-tsē sōk<sup>r</sup>rē*, his sons.

Cerebral *ḍ* and *ḍh* after vowels become *r*; thus, *ghōrā*, a horse; *par<sup>r</sup>lā*, he fell; *av<sup>r</sup>rā*, so great. *D* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral *ṇ* becomes *n*; thus, *kōn*, who? *pan*, but. *Ṇ* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhādā Brāhmans of Bombay use the cerebral *ṇ*. In the verb *mhaṇ<sup>n</sup>nē*, to say, *ṇ* sometimes becomes *ṇg*; thus, *mhaṇgun*, therefore.

Cerebral *ḷ* becomes *l*; thus, *sag<sup>l</sup>lā*, all; *ḍōlā*, an eye. *ḷ* is, however, often used exactly as is the case with *ṇ*.

*ṽ* is very faintly sounded before *i*, *ī* and *ē*; thus we find *istū* and *vistū*, fire; *īs* and *vīs*, twenty; *yēl* and *vēl*, time.

In other respects the pronunciation is mainly the same as in the Dekhan.

**Nouns.**—The oblique base is, in most cases, formed as in the Dekhan. *Bāpus*, a father, however, has the oblique form *bāpās*; thus, *bāpās-tsā*, of a father. In the same way we often find *āis*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyās*. The regular forms are, however, also often used. Thus, we find in Saṅgamēśvarī forms such as *bāpās*, to a father; *bāp<sup>s</sup>sā-kadē*, towards (his) father. On the other hand, the oblique form sometimes ends in *s*, also in other nouns; thus, *sōkris-lā*, to a daughter; *mān<sup>s</sup>sās-lā*, to a man.

Bases ending in *ū* often change *ū* to *vā* in the oblique form; thus, *lēk<sup>r</sup>rū*, a child, obl. *lēk<sup>r</sup>rvā*. The common form is, however, *lēk<sup>r</sup>rā* as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī*; thus, *sōk<sup>r</sup>ryān*, by the son; *bābā-na* and *bāpās-nī*, by the father. The last form is originally a plural. An ablative is often formed by adding *dzūn*, and this form is very often used as the case of the agent; thus, *bāpās-dzūn tsāk<sup>r</sup>rā-lā sūṅgīt<sup>r</sup>lā*, the father said to the servants. The suffix *ṣī* or *ṣi* is also very commonly used to form an ablative or instrumental; thus, *tsāk<sup>r</sup>rān-ṣi ēk*, one from the servants. The locative is often formed by adding *ān* or *āt*; thus, *gharān* and *gharāt*, in the house.

We may finally note that the neuter gender is commonly used as in Kōṅkaṇī to denote young female beings; thus, *tsēḍū*, a girl (Saṅgamēśvarī). Compare Telugu.

**Pronouns.**—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, *mī*, I; *āmī*, we; *tū*, thou; *tumī*, you. The agent case often takes the suffix *nī*; thus, *mī* and *mī-nī*, by me. 'To me' is *ma-nā* and *ma-lā*; 'my' is *mādzā*, *māndzā*, and also sometimes *māhā*. The first person plural, when the person addressed is included, is *āpun*.

Other pronouns are in the main regular. The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā*. In Saṅgamēśvarī we find *hā*, this; *tā*, that; and *dzā*, which.

**Verbs.**—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *āsē*, I am; *āsēs*, thou art, etc. The present



tense of the base *hō* is formed irregularly, the vowel *ō* being changed to *ā*; thus, singular, 1, *hāy*; 2, *hāy's* and *hās*; 3, *hāy*; plural, 1, *hāv*; 2, *hā* and *hāv*; 3, *hāt* and *hān*, occasionally also *hātīn*.

The past tense only differs from the usual Dekhan form in the first person singular feminine, which is *hōtī*, or *hōtyē*, and not *hōtē*. The second person plural has sometimes different forms for the three genders; thus, m. *hōtēs*, fem. *hōtyās*, n. *hōtīs*. These forms are, however, probably only used as an honorific singular.

The future is *āsan* and *hōin*, I shall be.

The present tense of finite verbs has only one form for all genders. Thus, *mī sōditāy*, I seek; 2, *sōditēs*; 3, *sōditē*; plural, 1, *sōditāv*; 2, *sōditā*; 3, *sōditāt* and *sōditān*.

In the imperative we may note forms such as *dēs*, give; *ghēs*, take.

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, *mī gēlō*, f. *gēlī*, n. *gēlā*, I went.

The past tense of transitive verbs differs from the Marāṭhī of the Dekhan in often agreeing with an inflected object, as is also the case in Kōnkaṇī and Gujarātī. Thus, *tyā-nā tyā-lā paṭhāv'lā*, he sent him, where *paṭhāv'lā* has the form of the nominative masculine. In the third person singular an *n* is often added, and the form ending in *ān* is often used both with a masculine and feminine object. Thus, *tyā-na miṭi mār'lān*, or *mār'lin*, by him embracing was struck, he embraced.

The perfect and pluperfect are formed as in the Dekhan. Thus, *tō gēlāy* (i.e., *gēlā-hāy*), he has gone; *tō mēlatā* (i.e., *mēlā hōtā*), he had died. The uncontracted forms never occur in the specimens.

The future of the first conjugation ends in *an*; thus, *mī bōlan*, I shall say. The second person singular often ends in *si*; thus, *mār'si*, thou wilt strike (Karhādī, Bombay, and Kuṇ'bī, Thana); *mār'siv*, thou wilt strike (Dhan'garī and Kōlī from Janjira).

In the conjunctive participle *si* and *sēnī* or *sānī* are often added; thus, *uṭhun-si*, having arisen; *dzāun-sēnī*, having gone.

Other forms are the same as in the Dekhan, and Dekhan forms are very commonly used in addition to the special Konkani forms. More especially, the present tense is formed as in the Dekhan in all dialects of the interior, on the border towards Dekhan.

The vocabulary is to some extent peculiar to the Konkani, and sometimes agrees with Gujarātī as against Standard Marāṭhī. Thus we find in the first specimen *sōk'rā*, a son; *dzak'lā*, all; *bidzā*, other; *mērē*, near; *dzāp'nā*, to speak (Sanskrit *jalp*); *māṇḍ'nā*, to begin, and so on. Other peculiar words have been collected in the District Gazetteer. See Authorities.

There will, however, be no difficulty on this account in understanding the specimens which follow. The first is a version of the Parable of the Prodigal Son. It has been received from Bombay Town and professes to illustrate the language of the Kōlīs in Thana and Kolaba. The second specimen is a folktale from the Janjira State, also professing to be written in Kōlī. The third is taken from the old Purāṇ by Vas de Guimaraens. The transliteration has been altered in accordance with the system used for this survey.



[ No. 8.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

KŌLĪ DIALECT.

(BOMBAY TOWN AND ISLAND.)

## SPECIMEN I.

एका मानसाला दोन सोकरे होते। त्यामनचा धाकला सोकरा बापासला जापला। बापुस माजा धनाचा वांटा माना देस। तदें बापास-जून धन वांटिलें। तदें थोद्या दिसांशी धाकल्या सोकल्यान त्याच्या वांढ्याला जवरें आलतें तवरें जकलें कवलिलें आन दूर विजा गांवा जेला आन तटे रेला न त्याचे मेरे जवरें होतें नोतें तवरें जकलें उदलिलें। याचे मेरे अर्दी पुन नोती नी त्या गांवांत मोटा दुकाल आयला नी तदें त्यातो खावाचे हाल होवें लागले। मगशीं तो तनचेच एका सावकाराचे घरा जेला न त्याचे जवलहाला। तदें त्या सावकारान त्याला धारलन शिता-वर डुकरें चारावाला। डुकरांला जी भुशी लाभे त्यामनची त्यान खुशीशीं खावन पोठ भरलें असतें। पुन त्याला कोन देवाला नाय। तदें त्याचे डोले उघरले तदें तो जापिते। माझे बापासचे घरा कवरे चाकरांला पोठभर रोटी लाभते न मी अटे इन रोटी मरतांय। आतां मी अटेशीं उठतांय न बापासचे घरा जातांय न त्याला निमगितांय, रोय बापुस मीन परमेसराचें तुज देकत पाप केलेंय। तवां आजशीं माना तुजा सोकरा नय बोलवये। पन माना तूं आजशीं चाकर लेख। अवरें जापुनशी तो त्याचे बापासचे घरा जेला। जदें त्याचे बापास-जून लांबशीं बगिलें माझा सोकरा येतें तदें तो धांवत जेला न सोकल्याला आंटी मारली। तदें सोकरा बोलते रोय बापुस मीन तुजे देखत परमेसराचें पाप केलें न आजशीं माना तुजा सोकरा नय बोलवये। त्याचे बापास-जून चाकरांला सांगितलें, याला आंगान घालावा एक आंगरखा हाना नी द्यास। याचे हातान आंगुतली न पायान जोरे घालावास द्यास। मगशीं आपुन जेवाचें मांडु नी मजा करूं। माजा सोकरा मेलता तो विजुन जिता भायला न ती नाय झालता माना लाबला। तदें ते जकले नाचावा लागले ॥



ते वकताला त्याचा मोटा सोकरा शिता-वर जेलता । तो घरा आयला ।  
तो घरा मेरे पोचला तदें त्यानँ वगिलँ लोक नाचतान वाजवितान कनाला । त्यानँ  
एक चाकराला मेरे वारतलँ न निमगिलँ बला थें का । तदें तो चाकर जापिला  
तुजा भाव आयलाय नी तुजे बापासला तो विजुन लावलाय तदें लोकाँला  
जीवन मांडलाय । अवरँ ऐकिलँ न त्याला राग आयला न तो घरांत  
जायना । त्यातो त्याचा बापुस बेना आयला न त्याची समजी करावा  
लागला । तदें तो बापासला बोलते । बगुँ गा बापुस मिन अवरीं वरसँ चाकरी  
केली । तुजा सबद कदुन नय मोरला । तरी पन तूँ माना कदुन तरी भाग्याँ  
संग वैसुन खुशिशीं बोकुर खावाला नय दिलास । न ज्या तुज्या सोकखान  
तुजँ धन नाशिलँ तो घरा आयला त्यातो तूँ अवरँ मोटँ जीवन करतेस ।  
तदें बापुस जापला रोय अटे वग तूँ जकला टेप माजे मेरे असतेस तदें  
माभ्या मेरे हाय तें तुजँच । पन तुजा भाउस मेलता तो विजुन जिता  
भायला न भासलाता तो लावला । त्यातो आज हौस न मौज करावाची ॥



[No. 8.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

## KŌLI DIALECT.

(BOMBAY TOWN AND ISLAND.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēkā mān'sā-lā dōn sōk'rē hōtē. Tyā-man-tsā dhāk'lā sōk'rā bāpās-lā  
 One man-to two sons were. Them-in-of younger son father-to  
 dzāp'lā, 'bāpus, mādzā dhanā-tsā vātā mā-nā dēs.' Tadā bāpās-dzūn  
 said, 'father, my wealth-of share me-to give.' Then the-father-by  
 dhan vātālā. Tadā thōryā disā-sī dhāk'lyā sōk'ryān tyā-chyā  
 the-wealth was-divided. Then a-few days-by the-younger son-by him-of  
 vātyā-lā dzav'rā ālatā tav'rā dzak'lā kav'lilā, ān dūr  
 share-to what-much had-come that-much all was-collected, and far  
 bijā gāvā jēlā. Ān tatē rēlā, na tyā-tsē-mērē dzav'rā  
 another to-village he-went. And there lived, and him-of-near whatever  
 hōtā-nōtā tav'rā dzak'lā ud'lilā. Yā-tsē-mērē ardi pun  
 was-and-was-not that-much all was-squandered. This-of-near a-pie even  
 nōti. Ni tyā gāvāt mōtā dukāl āy'lā, nī tadā tyā-tō  
 was-not. And that into-village great famine came, and then to-him  
 khāvā-tsē hāl hōvā lāg'lē. Mag-sī tō tantsē-ts ēkā  
 eating-of distress to-be began. Afterwards he that-very-place-of one  
 sāv'kārā-tsē gharā jēlā, na tyā-tsē-dzaval rhālā. Tadā tyā sāv'kārān  
 rich-man-of to-house went, and him-of-near lived. Then that rich-man-by  
 tyā-lā dhār'lan sētā-var duk'rā tsārāvā-lā. Duk'rā-lā jī bhuśī  
 him-to it-was-sent a-field-in swine to-graze. The-swine-to which husk  
 lābhē tyā-man-chī tyān khuśī-sī khāv'n pōt bhar'lā astā.  
 was-got that-in-from him-by gladly having-eaten belly filled would-have-been.  
 Pan tyā-lā kōn dēvā-lā nāy. Tadā tyā-tsē dōlē ughar'lē. Tadā  
 But him-to anyone give-to was-not. Then his eyes opened. Then  
 tō dzāpitē, 'mādzhē bāpās-tsē gharā kav'rē tsāk'rā-lā pōt-bhar rōṭi  
 he says, 'my father-of at-house how-many servants-to belly-full bread  
 lābh'tē, na mī atē in-rōṭi martāy. Ātā mī atē-sī ut'tāy  
 i s-got, and I here without-bread die. Now I from-here rise



na bāpās-tsē gharā dzātāy na tyā-lā nim<sup>a</sup>gitāy, “rōy bāpus, mīn  
*and father-of to-house go and him-to I-say, “O father, by-me*  
 Par<sup>m</sup>ēs<sup>rā</sup>-tsā tudz dēkat pāp kēlāy. Tavā ādz-śī mā-nā  
*God-of thy in-sight sin is-made. Therefore to-day-from me-to*  
 tudzā sōk<sup>rā</sup> nay bōlava-yē. Pan mā-nā tū ādz-śī tsākar  
*thy son not to-call-is-proper. But me-to thou to-day-from a-servant*  
 lēkh.” Av<sup>rā</sup> dzāpun-śī tō tyā-tsē bāpās-tsē gharā jēlā. Dzadā  
*consider.” Thus having-said he his father-of to-house went. When*  
 tyā-tsē bāpās-dzūn lāmb-śī bagilā, ‘madzhā sōk<sup>rā</sup> yētē,’ tadā tō  
*his father-by from-distance it-was-seen, ‘my son comes,’ then he*  
 dhāvat jēlā na sōk<sup>rā</sup>-lā ātī mārli. Tadā sōk<sup>rā</sup> bōltē,  
*running went and son-to embracing was-struck. Then the-son speaks,*  
 ‘rōy bāpus, mīn tudzē dēkhat Par<sup>m</sup>ēs<sup>rā</sup>-tsā pāp kēlā, na ādz-śī  
*‘O father, me-by thy in-sight God-of sin made-is, and to-day-from*  
 mā-nā tudzā sōk<sup>rā</sup> nay bōlava-yē.’ Tyā-tsē bāpās-dzūn tsāk<sup>rā</sup>-lā  
*me-to thy son not to-call-is-proper.’ His father-by servants-to*  
 sāngit<sup>lā</sup>, ‘yā-lā āngān ghālāvā ēk āngar<sup>kā</sup> hānā nī dyās, tyā-tsē  
*it-was-told, ‘this-to on-body to-put-on one coat bring and give, his*  
 hātān āngut<sup>li</sup> na pāyān dzōrē ghālāvās dyās. Mag<sup>śī</sup> āpun jēvā-tsā  
*on-hand a-ring and on-feet shoes to-put give. Then we dining-of*  
 māṇḍu, nī madzā karū. Mādzā sōk<sup>rā</sup> mēlatā, tō bidzun  
*shall-begin, and merry shall-make. My son was-dead, he again*  
 jītā dzhāy<sup>lā</sup>; na tō nāy-dzhālatā, mā-nā lāb<sup>lā</sup>. Tadā tē  
*alive has-become; and he was-lost, me-to was-obtained.’ Then they*  
 dzak<sup>lē</sup> nāchāvā lāg<sup>lē</sup>.  
*all to-dance began.*

Tē vak<sup>tā</sup>-lā tyā-tsā mōtā sōk<sup>rā</sup> śētā-var jēlatā; tō gharā  
*That time-at his elder son the-field-in had-gone; he to-house*  
 āy<sup>lā</sup>. Tō gharā-mērē pōts<sup>lā</sup> tadā tyā-nā bagilā, ‘lōk nāch<sup>tān</sup>  
*came. He house-near reached then him-by it-was-seen, ‘people dance*  
 vādzavitān kanā-lā!’ Tyā-nā ēk tsāk<sup>rā</sup>-lā mērē vārat<sup>lā</sup> na  
*play why!’ Him-by one servant-to near it-was-called and*  
 nim<sup>a</sup>gilā, ‘balā, yē kā?’ Tadā tō tsākar dzāpilā, ‘tudzā bhāv  
*asked, ‘O, this what?’ Then that servant said, ‘thy brother*  
 āy<sup>lāy</sup>, nī tudzē bāpās-lā tō bidzun lāb<sup>lāy</sup> tadā lōk<sup>lā</sup>-lā  
*has-come, and thy father-to he again is-obtained therefore people-to*  
 jēvan māṇḍ<sup>lāy</sup>.’ Av<sup>rā</sup> aikilā na tyā-lā rāg āy<sup>lā</sup>, na tō  
*a-feast is-spread.’ This-much was-heard and him-to anger came, and he*  
 gharāt dzāy-nā. Tyā-tō tyā-tsā bāpus bēnā āy<sup>lā</sup>, na tyā-chi  
*into-house did-not-go. Therefore his father out came, and his*



sam<sup>ji</sup> karāvā lāg<sup>lā</sup>. Tadā tō bāpās-lā bōltē, 'bagū, gā bāpus,  
*entreaty to-make began. Then he father-to says, 'see, O father,*  
 mi-na av<sup>ri</sup> var<sup>sā</sup> tsāk<sup>ri</sup> kēli, tudzā sabad kadun nay mōr<sup>lā</sup>;  
*me-by so-many years service was-done, thy word ever not was-broken;*  
 tari-pan tū mā-nā kadun-tari bhāgyā-saṅga baisun khuṣi-śī  
*still (by-)thee me-to ever-even friends-with having-sat pleasure-with*  
 bōkar khāvā-lā nay dilās; na jyā tujyā sōk<sup>ryān</sup> tudzā dhan  
*a-goat to-eat not was-given; and which thy son-by thy wealth*  
 nāsīlā tō gharā āy<sup>lā</sup> tyā-tō tū av<sup>rā</sup> mōṭā jēvan kar<sup>tēs</sup>.  
*was-wasted he to-house came therefore thou so great a-feast makest.'*  
 Tadā bāpus dzāp<sup>lā</sup>, 'rōy, atē bag, tū dzak<sup>lā</sup> tēp mādze-mērē  
*Then the-father said, 'O, here look, thou all time of-me-with*  
 as<sup>tēs</sup>; tadā mājhyā-mērē hāy tē tudzā-ts. Pan tudzā bhāus  
*art; then of-me-with is that thine-alone. But thy brother*  
 mēlatā, tō bidzun jītā dzhāy<sup>lā</sup>; na bhās<sup>lātā</sup>, tō lāb<sup>lā</sup>.  
*was-dead, he again alive became; and was-lost, he was-obtained.*  
 Tyā-tō ādz haus na maudz karāvā-chī.  
*Therefore to-day gaiety and merriment is-to-be-made.'*



[No. 9.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KŌLĪ DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

एक कुलवी आपल्या मरनाचे येली आपल्या समद्या सोकऱ्यास जवळ वारून त्यास बोललो, बालानो, मांजे जवळ तुमाला देयाला मांज्या सेता-सिवाय विसरे काय नाय। आनी त्या सेताचे मिनी तुमाना सगल्याना सारके वारस केले हातीन। मांजे जवळी जी काय संपाती हाय ती सगली मिनी त्या सेतात पुरलेली हाय। ती खनली ते तुमाला गवेल। असा बोललो आनी त्यानी आपला परान सोरला। मंग ते सोकरे पावडी कुदली भोजन त्या सेतातला धावत जेले, आन दरवे करता सेत खनायला लागले। त्यानसी ते सगला सेत खनला। त्यातला त्याला दरवे कयाँच गवला नाय। तवा त्याना वार्डेट वाटला आन ते घरा जेले। मंग त्यानी त्या सेतातला भात पेरला। तवाँ ती जमीन चकोट खनल्या-मुले त्या वरसी त्या सेतातला वर्सा पच्ची भात मोप ऐला। तवाँ ते सोकरे बोलले, आपल्या बावानी सेतातला दरवे पुरुन ठेवला हाय ते आपून त्याची चकोट मेनत करावी म्हनून शानी सांगला आसवा, व त्या परमान आपल्यास त्याच फल गावला ॥



[ No. 9.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

KŌLĪ DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ek	kul'bi	āp'lyā	mar'nā-tsē	yēli	āp'lyā	sam'dyā	sōk'ryās
One	husbandman	his-own	death-of	at-time	his-own	all	sons
dzaval	vārūn	tyās	bōl'lō,	'bālānō,	māndzē-dzaval	tumā-lā	dēyā-lā
near	having-called	to-them	said,	'O-sons,	me-of-near	you-to	give-to
māñjyā	sētā-sivāy	bis'rē	kāy	nāy.	Āni	tyā	sētā-tsē
my	farm-except	another	anything	is-not.	And	that	farm-of
tumā-nā	sag'lyā-nā	sār'kē	vāras	kēlē-hātīn.	Māndzē-dzav'li	jī	kāy
you-to	all-to	equal	heirs	made-are.	Of-me-near	which	any
sampātī	hāy	tī	sag'li	mi-nī	tyā	sētāt	pur'lēli-hāy.
wealth	is	that	all	me-by	that	in-farm	buried-is.
khan'li,	tē	tumā-lā	gavēl.'	Asā	bōl'lō,	ānī	tyā-nī
if-dug,	then	you-to	will-be-found.'	So	he-spoke,	and	him-by
parān	sōr'lā.	Mañg	tē	sōk'rē	pāv'dī	ikud'li	jhēun
life	was-left.	Then	those	sons	spades	pickaxes	having-taken
sētāt-lā	dhāvat	jēlē,	ān	dar'bē-kartā	sēt	khanāy-lā	lāg'lē.
farm-to	running	went,	and	wealth-for	the-farm	dig-to	they-began.
Tyān-sī	tē	sag'lā	sēt	khan'lā.	Tyāt-lā	tyā-lā	dar'bē
Them-by	that	whole	farm	was-dug.	In-that	them-to	wealth
gav'lā	nāy.	Tavā	tyā-nā	vāit	vāt'lā	ān	tē
was-found	not.	Then	them-to	dejection	occurred	and	they
jēlē.	Mañg	tyā-nī	tyā	sētāt-lā	bhāt	pēr'lā.	Tavā
went.	Then	them-by	that	in-the-farm	rice	was-sown.	Then
dzamān	tsakōt	khan'lyā-mulē	tyā	var'sī	tyā	sētāt-lā	varsā
land	well	by-being-dug	that	in-year	that	in-the-farm	(preceding) years
pakshi	bhāt	mōp	ailā.	Tavā	tē	sōk'rē	bōl'lē,
than	rice-crop	much	came.	Then	those	sons	said,
bābā-nī	sētāt-lā	dar'bē	purun	thēv'lā-hāy	tē	āpūn	
father-by	in-the-farm	wealth	having-buried	kept-is	that	by-us	



tyā-chī tsakōt mēnat karāvi mhanūn-sānī sāng'lā-ās'vā, va  
*that-of good labour should-be-made therefore told-might-have-been, and*  
 tyā-par'mān āp'lyās tyā-tsa phal gāv'lā.  
*accordingly to-us that-of fruit is-got.'*

## FREE TRANSLATION OF THE FOREGOING.

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them:—‘Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.’ With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, ‘Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.’



[ No. 10.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD.

## SPECIMEN III.

From Francisco Vas de Guimaraens' Purāṇ.

Aikilī vārtā missā-chī  
*(If-)was-heard word mass-of*  
 Kā̃ barā kar̃tē āmān-tsē gardzē ?  
*What good does our to-need ?*  
 Tyā-tō Par̃mēs̃or sarau dētē.  
*That-for God all gives.*  
 Tumī missa aikā, Par̃mēs̃or pāṽtil.  
*You mass hear, God will-be-found.*

Ēkē nag̃rā-na hōtē dōn dōsata ;  
*One town-in were two friends ;*  
 Ēka missa aikē sadā,  
*One mass heard always,*  
 Bidzā naisē kar̃ita missā-chī parūā.  
*The-other not-was doing mass-of care.*  
 Bagā tyā-lā kā vitsalā(?).  
*See him-to what happened.*

Dōganay sadā dzāta hāsata pār̃dē.  
*Both always going were to-hunting.*  
 Ēkē disā gēlē ranāna.  
*One day they-went to-the-wood.*  
 Taī bagā kā vitsalā tyā-nā.  
*Then see what happened them-to.*  
 Aikūn hōāl hairān.  
*Having-heard you-will-become amazed.*

Ranān pāūn dzailyā hōtyā nau garyā.  
*In-the-wood having-arrived become had nine ghodis.*  
 Thēpa gimā-tsā hōtā.  
*Season summer-of was.*  
 Dzaulā dhāñ lāgalī tadānā,  
*Clouds to-fly began then,*  
 Vindza vārā gurgurāṭha āñī mēṭha par̃lā.  
*Lightning wind thunder and darkness fell.*



Ēkā-ékā vindza dzalkali dzōrā-śī,  
*One-by-one lightning flashed force-with,*  
 Gurgurātha mōṭhā dzailā,  
*Thundering big became,*  
 Ābā-var-śī aisā bōl aikilā,  
*Sky-in-from such word was-heard,*  
 Mār, mār turuta dzō missa aikē nāy.  
*Kill, kill quickly who mass heard not.*

Tyā garē vindza par<sup>li</sup> jyā-var  
*That moment lightning fell whom-on*  
 Missa naśē aikata, tyā-chī kēli rākari.  
*Mass not-was hearing, him-of were-made ashes.*  
 Magatūn vindza dzalkali, tari  
*Again lightning flashed, but*  
 Bōli bijī aikili bari.  
*Word other was-heard mighty.*

Mārū nokō dzō missa aikatē,  
*To-kill not-proper who mass hears,*  
 Bachāsa tyā-lā. Kā? Kuśi kar<sup>tē</sup>  
*Spare him. Why? Will does*  
 Par<sup>mē</sup>sorā-chī āñ mānitē  
*God-of and obeys*  
 Sudētsarā-śī(?).  
*Properly.*

### FREE TRANSLATION OF THE FOREGOING.

What good will it do us in our want to hear the mass? On that account God will give us all. Therefore, hear the mass and you will find God.

In one town there lived two friends. One of them always heard the mass, but the other did not care for it. See what happened to him.

Both were wont to go out to hunt. One day they had gone to the wood. See what befell them. When you hear it you will be amazed.

Nine *ghadīs* had elapsed since they came to the forest. It was the season of summer. Clouds then began to fly; lightning, wind, thunder and darkness came on.

Flash after flash blazed with force, and the thunder became mighty. Then a voice was heard from the sky saying, 'Kill, kill quickly him who does not hear the mass.'

That instant the lightning struck him who was not wont to hear the mass. Again there was a flash of lightning, but another mighty voice was heard:—

'Do not kill him who hears the mass. Spare him, because he performs the will of God and obeys it properly.'



The specimens printed above illustrate the chief peculiarities of the Konkani Standard of Marāṭhī. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāṭhī of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkani Standard.

### KŌḶĪ.

Two specimens of the so-called Kōḷī dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba; the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kōḷīs, have been received from Thana. The first has been taken down among the so-called Machhimāri, *i.e.*, fisher, Kōḷīs on the coast. The second is in the dialect of the so-called Mahādēv Kōḷīs, a sub-division of the hill Kōḷīs.

The dialect of the Machhimāri Kōḷīs is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōṅkaṇī. Thus we find *tō̃* and *tō*, he; *tē̃* and *tē*, they; *hūtā̃*, he was.

*Ū* and *ũ* are often substituted for *ō* and *õ*; thus, *hūtũ*, I was.

*L* and *n* are interchangeable. Thus, *nāmb*, far; *nāg'lā*, he began.

*N* is substituted for *r* in *nōḷī*, bread; *nāg*, anger.

There is only one *s*-sound, the dental *s* being used instead of the palatal and cerebral ones. Thus, *dēs*, country; *dzā̃v-sī*, having gone. The latter form corresponds to Standard *dzā̃v-sī*. Compare also *dzā̃n* instead of *dzā̃n*, I shall go.

Note finally forms such as *mī*, *mē*, and *mē̃*, I, by me; *tũ*, thou, by thee; *hātā̃*, they are, etc.

For further details the specimen which follows should be consulted.



[No. II.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

## MACHHIMARI KOLI DIALECT.

## (DISTRICT THANA.)

Kōnē-ēkē mān'sā-lā dōn sōk'rē hūte. Tyān-tsā dhāk'lā sōk'rā  
*Some-one man-to two sons were. Them-of the-younger son*  
 bāpās-lā bōlū nāg'lā, 'bāpā, dzō māl'mattē-tsā vātā ma-nā devā-  
*the-father-to to-say began, 'father, which property-of share me-to giving-*  
 tsā tō dē.' Maṅg tyā-nā ap'li sampatti vātūn dilli. Maṅg  
*of that give.' Then him-by his property having-divided was-given. Then*  
 thōryā disā-nī dhāk'lā sōk'rā sag'li jam'vūn dus'rē dēsā-lā  
*few days-in the-younger son all having-gathered another country-to*  
 gēlā. Anī tātthē ud'lay karūn ap'li dav'lat udaīli.  
*went. And there riotousness having-made his property was-squandered.*  
 Maṅg tyā-nā tātthē sag'lā kharchilyā-var tātthē mhōtā dukāl par'lā. Tāva  
*Then him-by there all squandered-on there big famine arose. Then*  
 tyā-lā ar'tsan parū nāg'li. Tāva tō tyā dēsān-tsē ēkā mān'sā-tsē  
*him-to difficulty to-fall began. Then he that country-of one man-of*  
 mērē dzāv-sī hūtā. Tyā-nā tyā-lā duk'rā tsar'vāvā ap'lē sētān  
*near having-gone stayed. Him-by him-to swine to-feed his in-field*  
 pātāilā. Tāva duk'rā jī tar'phal khāt hūtī, tyā-var ap'la pōt  
*it-was-sent. Then swine which husks eating were, that-on his belly*  
 bharāvā asā tyā-lā vāt'lā. Anī tyā-lā kōnī kāy  
*should-be-filled so him-to it-appeared. And him-to by-anybody anything*  
 dillā nāy. Maṅg tō sūdī-var ay'lā, anī bōlū nāg'lā, 'mādzhē bāpā-  
*was-given not. Then he sense-on came, and to-say began, 'my father-*  
 tsē kav'rē tsāk'rā-nā khūb nōṭi hāy, anī mē bhukē-nē mar'tāy.  
*of how-many servants-to much bread is, and I hunger-with am-dying.*  
 Mē uṭūn māndzē bāpā-tsē ayē dzān anī tyā-lā bōlēn, "yē  
*I having-arisen my father-of near will-go and him-to will-say, "O*  
 bāpā, mi devā-tsē virūdā anī tudzhē purā pāp  
*father, by-me God-of against and thy before sin*  
 kēlā hāy. Atā pāsūn tudzhā pōr mhanāyās mē yōgē nāy. Ap'lē ēkē  
*done is. Now from thy child to-say I worthy not. Your one*  
 mōlākaryā-sār'khā ma-nā thēv." Maṅg tō uṭhūn ap'lē bāpā-tsē  
*servant-like me keep." Then he having-arisen his father-of*



āyē gēlā. Tāva tō dūr hāy, avaryā-nā tyā-tsā bāpūs tyā-lā baghūn  
*near went. Then he far is, that-much-in his father him-to having-seen*  
kal<sup>v</sup>allā, anī tyā-nā dhāūn tyā-tsē galyān mīthi ghāt<sup>li</sup> anī  
*was-moved, and him-by having-run his neck-on embracing was-put and*  
tyā-tsa chumban ghēt<sup>lā</sup>. Mag-sī pōrā-nā tyā-lā bōl<sup>lā</sup>, 'bāpā,  
*his kiss was-taken. Afterwards the-son-by him-to it-was-said, 'father,*  
Dēvā-chyā virūdā anī tudzē purā mī pāp kēlā hāy. Anī atā  
*God-of against and thy before by-me sin done is. And now*  
pāsūn tudzā sōk<sup>rā</sup> mhanāyās mī yōgē nāy.' Pan bāpā-nā tsāk<sup>rās</sup>  
*from thy child to-say I fit not.' But the-father-by to-servants*  
sāngit<sup>lā</sup>, 'phakkar dzhagā ānūn yā-lā ghāl, anī tyā-tsē  
*it-was-said, 'good cloth having-brought this-to put, and his*  
hātāt āng<sup>ti</sup> anī pāyāt dzōrē ghāl. Mag-sī apū khāūn hars  
*hand-on ring and foot-on shoes put. Afterwards we having-eaten joy*  
karū. Kāran hā mādhā sōk<sup>rā</sup> mēlā hūṭā, tō phīrūn jīvant  
*let-make. Reason this my son dead was, he again alive*  
dzhay<sup>lā</sup>; anī gamāv<sup>lā</sup> hūṭā, tō millā hāy.' Tāva tē hars karū  
*became; and lost was, he found is.' Then they joy to-make*  
lāg<sup>lā</sup>.  
*began.*

Tāva tyā-tsā mōthā sōk<sup>rā</sup> sētān hūṭā. Tō yēūn gharā-tsē  
*Then his big son in-field was. He having-come house-of*  
mērē pōtsalyā-var tyā-nā vādē va nāts aikilā. Tāva tsāk<sup>rātīl</sup>  
*near coming-on him-by music and dancing was-heard. Then servants-in-from*  
ēk<sup>lyā-lā</sup> vharūn nīm<sup>gīlā</sup>, 'yē kāy?' Tyā-nā tyā-lā sāngit<sup>lā</sup>  
*one-to having-called it-was-asked, 'this what?' Him-by him-to it-was-said*  
kī, 'tudzhā bhāūs ay<sup>lā</sup> hāy. Anī tō tudzhē bāpās-lā millā, māngūn  
*that, 'thy brother come is. And he thy father-to was-met, therefore*  
tyā-nā mōthā jēvan kēlāy.' Tāva tyā-lā nāg yēūn āt  
*him-by big feast is-made.' Then him-to anger having-come inside*  
dzāy-nā. Māngūn tyā-tsā bāpūs bhār yēūn tyās sam<sup>dzāvū</sup>  
*would-not-go. Therefore his father outside having-come him to-entreat*  
nāg<sup>lā</sup>. Pan tyā-nā bāpās-lā uttar dilla kī, 'bagay, av<sup>rī</sup>  
*began. But him-by the-father-to answer was-given that, 'lo, so-many*  
varsā tuji tsāk<sup>rī</sup> kartāy, anī tuji adnyā mē kāvā-hī mōr<sup>li</sup>  
*years thy service I-am-doing, and thy order by-me ever-even was-broken*  
nāy. Tari mē āp<sup>lā</sup> mītrā-barōbar khusāli karāvi māngūn  
*not. Still by-me my friends-with merriment should-be-made therefore*  
tū ma-nā kāvā-hī kar<sup>dū</sup> dillās nāy. Anī jyā-nā tuji  
*by-thee me-to ever-even a-kid was-given-by-thee not. And whom-by thy*  
sampattī kas<sup>bīnī</sup> barōbar khā<sup>v-sī</sup> tāk<sup>li</sup>, tō tudzā sōk<sup>rā</sup> ay<sup>lā</sup>,  
*property harlots with having-eaten was-thrown, he thy son came,*



tāva tū tyā-tsē kar'tā mōthā jēvan kēlās hās.' Tāva  
*then by-thee his sake-for big feast made-by-thee is-by-thee.* Then  
 tyā-nā tyā-lā sāngit'lā, 'pōrā, tū jyāri māndzē mērē hās, anī māji  
*him-by him-to it-was-said, 'son, thou always my near art, and my*  
 sag'li māl'mattā tuji-ts hāy. Pan hars anī ānand karāvā, hē  
*all property thine-only is. But joy and happiness should-be-made, this*  
 yōgē hūta. Kāran kī hā tudzā bhāūs mēlā hūta, tō phīrūn jīvant  
*proper was. Reason that this thy brother dead was, he again alive*  
 dzhay'lā hāy; anī gamāv'lā hūta, tō millā hāy.'  
*become is; and lost was, he found is.'*

The dialect of the Mahādēv Kōlīs is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāṭhī of the Dekhan than is the case on the coast. Thus the cerebral *q* and the cerebral *l* are used as in the Dekhan. Compare *pad'lā*, fell; *dukāl*, famine. The present tense is also formed as in the Dekhan; thus, *mī mar'tō*, I die. Characteristic forms are *māhā*, my; *tuhā*, thy; *tyāsā*, oblique *tyāsā*, his. The form *dōghā-lī*, to both, contains a dative suffix *lī* which corresponds to *lē* in Khāndēśī. The usual suffix is, however, *lā*; thus, *manukshā-lā*, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[Nó. 12.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## MAHĀDĒV KŌLĪ DIALECT.

(DISTRICT THANĀ.)

Kōnā yōkā manukshā-lā dōn lyōk vhata. Tyāt'lā dhāk'tā lyōk  
*Some one man-to two sons were. Them-among the-younger son*  
 mhaṅgālā, 'bā, dzō ishtakī-tsā hisā mā-lā yāy-tsā tō māhā  
*said, 'father, which property-of share me-to is-to-come that mine*  
 mā-lā dē.' Maṅg tyāsā bā-nā tyēn-lā dōghā-lī sam'da dīrib  
*me-to give.' Then his father-by them-to both-to all wealth*  
 vātūn dila. Maṅg thōdyā-ts disāt dhāk'lā putur sam'da  
*having-divided was-given. Then few in-days the-younger son all*  
 gōlā karūn lāmb mul'kāt gyēlā, ān titha udhal'yāpanān  
*together having-made far to-country went, and there riotousness-with*  
 vāgūn āp'li sam'di daulat gamāv'li. Maṅg tyā-nā av'gha  
*having-behaved his all property was-spent. Then him-by all*



kharas'lyā-var tyā mul'kāt mōthā dukāl paḍ'lā. Tyā-mula tyā-lā  
*being-spent-after that in-country great famine fell. Therefore him-to*  
 lai āḍ'tsan paḍū lāg'li. Tavā tō tyā mul'kāt yōkā girastā-dzava|  
*great distress to-fall began. Then he that in-country one householder-near*  
 dzāūn rāy'lā. Tyā-nā tyā-lā śēr'ḍa tsārāy-lā rānāt lāv'la.  
*having-gone stayed. Him-by him goats to-tend in-wood it-was-applied.*  
 Tavā śēr'ḍa dzhāḍ-pālā khāt tō-ts khāūn āpun dis  
*Then goats husks used-to-eat that-even having-eaten himself-by days*  
 kādhāva, asa tyā-lā vāt'la.  
*should-be-passed, so him-to it-appeared.*

### DIALECT OF THE KŌNKANĪ MUSALMĀNS OF THANA.

Kōnkani Musalmāns are residents of the larger villages of all talukas in Thana, but chiefly of Salsette, Kalyan, and Bhiwndi. No estimates are available regarding their number.

Their dialect contains a considerable amount of Hindōstānī words. Thus, *āsmān*, heaven; *baith*, sit; *bachyā*, a child; *mil'kat*, property, etc. The masculine and neuter genders are often confounded; compare *sag'lā*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows.



No. 13.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## KŌŌKANĪ MUHAMMADAN DIALECT.

(DISTRICT THANĀ.)

Kan'chyā ēkā mām'sā-lā dōn sōk'rē hōtē. Tyān-śī dhāk'lā  
*Some one man-to two sons were. Them-from the-younger*  
 bāpās-lā bōl'lā, 'bābā, dzō mil'katī-tsā vāṇṭā ma-nā yēvā-tsā tō  
*the-father-to said, 'father, what property-of share me-to to-come that*  
*dē.' Maṅg tyā-nī tyā-lā mil'kat vāṇṭūn dillī.*  
*give.' Then him-by him-to the-property having-divided was-given.*  
 Maṅg thōryā disā-śī dhāk'lā sōk'rā sag'lā jamā karūn  
*Then a-few days-after the-younger son all together having-made*  
 lāmb'chyā mul'khā-lā gēlā, ānī tavār udh'lēpanā-śī tsālūn āp'li  
*distant country-to went, and there riotousness-with having-lived his-own*  
 mil'kat urav'li. Maṅg tyā-nīn sag'lā karats'lē-var tyā  
*property was-squandered. Then him-by all spent-was-after that*  
 mul'khāt mōṭhā dukāl paḍ'lā. Tyā-sabab tyā-lā ar'tsan parā-li  
*in-country great famine fell. That-reason him-to difficulty to-fall*  
 lāg'li. Tavān tō tyā mul'khān ēkā mām'sā-chyā najik dzāūn  
*began. Then he that in-country one man-of near having-gone*  
 rhēlā. Tyā-nī tavā tyā-lā duk'rān tsārā-lā āp'lyā mul'khā-lā dhār'lā.  
*lived. Him-by then him swine to-feed his-own country-to was-sent.*  
 Tavān duk'rān jī ṭar'phalā khāt asat, tyā-var tyān-nīn āp'lā  
*Then swine what husks eating are, that-on him-by his-own*  
 pōt bharāvī, aisā tyā-chyā dilān ailā. Ānī konī  
*belly should-be-filled, thus his in-mind came. And by-anybody*  
 tyā-lā kai dillā nāy.  
*him-to anything was-given not.*

## KIRISTĀV.

The dialect of the native Catholic Christians of Thanā is usually called Kiristāv by the Hindūs and Musalmāns. It has adopted some Portuguese words, such as *pāy*, father; *māy*, mother; *mīs*, mass; *igār*, vicar; *padrōn*, god-father; *madrōn*, god-mother. Note also the use of the English word *istēf*, estate. The cerebral *ṇ* is often written as in the Dekhan; thus, *mām'sā-tsē*, of a man; but also *mānus*, a man. Note also forms such as *bōt'lā*, he said; *aikat'lā*, it was heard, which are not, however, unknown in the other dialects of the district.



The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristāv is nothing else than the usual Marāṭhī of the district. It has not been thought necessary to add an interlinear translation.

[No. 14.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

#### KONKAN STANDARD.

#### KIRISTĀV DIALECT.

(DISTRICT THANA.)

Ekē māṇ'sā-tsē dōn sōkrē hōtē. Tyā-man-tsā dhāk'lā āp'lē bāpās-lā bōt'lā, 'pāy, is'tētīn-tsā dzō līsā māndzhē vāṇṭyā-lā yēl, tō mā-lā dyā.' Maṅgā tyādzūn āp'lē sag'lē is'tēti-tsā va daulati-tsā vāṇṭā karūn dilā. Maṅgā thōrē disā-śī dhāk'lā sōkrā sag'lā dzamā karūn lāmb bēn-tsē gāvān gēlā.

### KUṆ'BI.

It has already been stated that the Kuṇ'bis everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is here, however, formed as in the Dekhan. Thus, *mī mār'tō*, I strike. The verb substantive is written *hāyē*, he is, and so on. This is probably only another way of spelling the common form *hāy*.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marāṭhī of Poona. Thus, *q* is preserved after vowels, and the cerebral *l* is of frequent occurrence. Compare *ghōḍā*, a horse; *qṽālā*, an eye. The present tense is formed as in the Dekhan; thus, *mī dṽātō*, I go; *tū dṽātōs*, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marāṭhī of the Konkan.

The specimens which follow will be sufficient to show that Kuṇ'bi is not a separate dialect, but merely the usual Konkan Standard, with local variations.



[No. 15.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUN'BI DIALECT.

(BOMBAY.)

## SPECIMEN I.

येके मानसाला दोन पूत होते । त्यानचा धाकला पूत आपले पायसला  
 बोतला, पाय मजा धनाचा वांटा माना द्यास । तवां त्याच्या पायसजून धन  
 वांटिलें । तवां थोऱ्या टेंपार्शी धाकल्या पुतान त्याचे वांढ्याला जवरें आलें-तें  
 तवरें जकलें येगालिलें न गांवाच्या गेला न तयें रेला, न त्याचे मेरे जवरें होतें  
 नोतें तवरें जकलें भासविलें । थोऱ्या टेंपार्शी त्या गांवास मोटा दुकाल परला ।  
 त्याचे मेरे अर्दी पुन नोती, नी त्या तो खावाचे हाल होव लागले । मंगशी  
 तो तनचेच एके सावकाराचे घरा गेला त्याजून त्याचे पाय घेले । तवां त्या  
 सावकारान ह्याला शेतान डुकरां चारावा धारलें । डुकरांना जी भुशी खावाला  
 मिले त्यामनची त्यानं मोठ्या खुशीशी खालली असती पुन त्याला कोन काय  
 देयना । तवां त्याला सुद आयली ॥



[No. 15.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD.

KUN'BI DIALECT.

(BOMBAY.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Yēkē mām'sā-lā dōn pūt hōtē. Tyān-tsā dhāk'lā pūt āp'lē  
*A-certain man-to two sons were. Them-of the-younger son his-own*  
 pāyas-lā bōt'lā, 'pāy, mādžā dhanā-tsā vāṭā mā-nā dyās.' Tavā tyā-čyā  
*father-to spoke, 'father, my wealth-of share me-to give.' Then his*  
 pāyas-džūn dhan vāṭilā. Tavā thōryā tēmpā-sī dhāk'lyā  
*father-by the-wealth was-divided. Then a-little time-after the-younger*  
 putān, tyā-tsē vāṭyā-lā dzav'rā ālā-tā, tav'rā dzak'lā yēngālilā  
*son-by, his share-to whatever had-come, that all was-collected-together*  
 na gāvātryā gēlā na tayā rēlā, na tyā-tsē mērē  
*and to-another-village went and there remained, and him-of near*  
 dzav'rā hōtā-nōtā tav'rā dzak'lā bhās'vilā. Thōryā tēmpā-sī  
*whatever was-and-was-not that all was-squandered. A-little time-after*  
 tyā gāvās mōṭā dukāl par'lā. Tyā-tsē mērē ardī-pun nōti, nī  
*that to-village a-great famine fell. Him-of with a-pie-even was-not, and*  
 tyā-tō khāvā-tsē hāl hōva lāg'lē. Maṅ-sī tō tan-tsē-ts  
*therefore (his)-eating-of trouble to-be began. Then he of-the-same-place*  
 ēkē sāv'kārā-tsē gharā gēlā, tyā-džūn tyā-tsē pāy dhēlē. Tavā tyā  
*one rich-man-of to-the-house went, him-by his feet were-held. Then that*  
 sāv'kārān hyā-lā śētān duk'rā tsārāvā dhār'lā. Duk'rā-nā  
*rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to*  
 jī bhuśī khāvā-lā milē tyā-man-chī tyā-nā mōtyā khuśī-sī khāl'li  
*which husk to-eat was-got that-in-of him-by great delight-with eaten*  
 as'ti, pun tyā-lā kōn kāy dēy-nā. Tavā tyā-lā  
*would-have-been, but him-to anybody anything would-not-give. Then him-to*  
 sud āy'li.  
*sense came.*



[No. 16.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

KUN<sup>A</sup>BĪ DIALECT.

(DISTRICT THANA.)

## SPECIMEN II.

कोनी येका गिरस्ताला दोन सोकरे होते। त्यामनचा धाकला वापसाला  
 वोतला, वा जो काय इष्टकिचा वाटा मला दियाचा तो दे। मंग त्या  
 गिरस्तांनी आपली इष्टक वाटून दिली। मोर थोरक्या दिसांनी धाकल्या  
 पोरांनी जकलें जमवून मोप दूरच्या देशाला जेला, आन तिकरें उधलपना  
 करून आपली जकली इष्टक खपवली। पर त्यानं समद खरचल्या-वर त्या  
 मुलखाला मोठा दुकोल परला। तवा त्याला भारी फिकीर परली। तवा तो  
 त्या मुलखाच्या येका गिरस्ता-करें जाऊन रेला। त्यानीं तर त्याला डुकरें  
 चरायला भोजन आपल्या सेता-वर धारलें ॥

## TRANSLITERATION AND TRANSLATION.

Kōnī yēkā girastā-lā dōn sōk'rē hōtē. Tyā-man-tsā dhāk'lā  
*Certain one householder-to two sons were. Them-from-of the-younger*  
 bāp'sā-lā bōt'lā, 'bā, dzō-kāy ishtaki-tsā vātā ma-lā diyātsā  
*the-father-to said, 'father, whatever the-estate-of share me-to to-be-given*  
 tō dē.' Maṅg tyā girastā-nī āp'li ishtak vātūn dili.  
*that give.' Then that householder-by his-own estate having-divided was-given.*  
 Mōra thōr'kyā-disā-nī dhāk'lyā pōrā-nī dzak'lā dzam'vūn mōp  
*Then after-a-few-days the-younger son-by all having-gathered very*  
 dūr'ohyā dēsā-lā jēlā, ān tik'rā udhalpanā-karūn āp'li  
*distant country-to went, and there spendthriftness-through his-own*  
 dzak'li ishtak khapav'li. Par tyā-nā sam'da kharats'lyā-var tyā  
*all estate was-squandered. Then him-by all being-spent-after that*  
 mul'khā-lā mōṭā dukōl par'lā. Tavā tyā-lā bhārī phikīr par'li. Tavā tō  
*country-to great famine fell. Then him-to great anxiety fell. Then he*  
 tyā mul'khā-chyā yēkā girastā-karā dzāūn rēlā. Tyā-nī tar  
*that country-of one householder-to having-gone stayed. Him-by then*  
 tyā-lā duk'rā tsarāy-lā dzhēūn āp'lyā sētā-var dhār'lā.  
*him-to swine to-graze having-taken his-own field-to (on) it-was-sent.*



[ No. 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

KUN'BI DIALECT.

(JANJIRA STATE.)

## SPECIMEN III.

## A FOLK-TALE.

एक रांड-मुंडचा पोर होता, त्याला एक वय होती। ती राज्या-कर दला कांडा कराया जात आस। ततना ती कोंडा-मुंडा घेऊन ये। तवाँ त्या रांड मुंडच्या पोराच्या दोन गाथा होत्या। तवाँ एक तला होता। त्या तल्या-वर तो गाथा चरवीत आस। तवाँ त्याची वय त्या तल्या-वर भाकर तुकडा त्या पोरा-साठना घेऊन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली। तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी वसून खाताय तवाँ एक नांगीन आनि एक आरदल्या या दोगाचा मेल लागला। तवाँ त्या पोरान त्या आरदल्या-वर काठी टाकलान। तवाँ काठी टाकल्या-बरोबर नांगीन पातालांत गेली। ती पातालांत गेल्या-बरोबर तिचा बाप पातालांत व्हता। तवाँ ती त्यास आसी सांगताय, रांड-मुंडच्या पोरान मांभे-वर काठी टाकलान। तवाँ नांग दुसऱ्या सापास म्हंत, तुमी रांड-मुंडच्या पोरास डसायला जा। तवाँ धीतना चार साप निंगाल आनि जित पोर व्हता तिथ आल, आनि त्याच्या वाटल भाल। तवाँ त्या पोरान चार पानाच चार दुरून लावलान आन एक गाय चार दुरना-मंदी पाजलान। आन ते चार दुरून चार सापाच्या तोंडांत वतलान। तवाँ साप त्याला सांगतात, तुला नांगानी बोलवना केलाय। तू गेल्या-बरोबर नांग तुला हाटकील की, नागनीनी कसी-काय येवस्ता केली, ताँ सांग। तो तुला धन दौलत देल। तवाँ तू म्हन, मना तुमची धन दौलत नको। तुमच्या हाती आंगठी हाय ती मना द्या। मंग त्या नांगान त्या लेकीचा सात पाठ काडून भुंड्या गाडवा-वर वसवलान, आनि तिची धींड गावातना काडलान आनि तिला हाकलून लावलान ॥



[ No. 17.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD.

KUṢ'BI DIALECT.

(JANJIRA STATE.)

## SPECIMEN III.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Ēk rāṇḍa-muṇḍa-tsā pōr hōtā, tyā-lā ēk bay hōti. Tī rājyā-kara  
*One poor-widow-of son was, him-to one mother was. She a-king-to*  
 dalā kāṇḍā karāyā dzāt āsa. Tat-nā tī kōṇḍa-muṇḍā  
*grinding husking to-make going was. From-there she husk-etc.,*  
 ghēūn yē. Tavā tyā rāṇḍa-muṇḍa-chyā pōrā-chyā dōn  
*having-taken used-to-come. Then that poor-widow-of the-boy-of two*  
 gāyā hōtyā. Tavā ēk talā hōtā. Tyā talyā-var tō gāyā tsar'vīt  
*cows were. Then one tank there-was. That tank-on he cows grazing*  
 āsa. Tavā tyā-chī bay tyā talyā-var bhākar-tūk'dā tyā pōrā-sāt'nā  
*was. Then his mother that tank-on bread-(of-)piece that boy-for*  
 ghēūn yē. Tavā tyā pōrā-chyā rākh'nāt rājān āp'li  
*having-taken used-to-come. Then that boy-of in-keeping the-king-by his-own*  
 gāy deli. Tavā tō pōr talyā-chyā pāri-var āp'li. bhāk'ri  
*cow was-given. Then that boy the-tank-of the-bank-on his-own bread*  
 basūn khātāy tavā ēk nāngin āni ēk ārdalyā, yā dōgā-tsā  
*sitting is-eating then one she-cobra and one ardala, these both-of*  
 mēl lāg'lā. Tavā tyā pōrān tyā ārdalyā-var kāthi tāk'lān.  
*union began. Then that boy-by that ardala-on stick was-thrown.*  
 Tavā kāthi tāk'lyā-barōbar nāngin pātālāt gēli.  
*Then stick being-thrown-immediately-after the-she-cobra the-nether-region-in went.*  
 Tī pātālāt gēlyā-barōbar tī-tsā bāp pātālāt  
*She the-nether-region-in went-immediately-after her father the-nether-region-in*  
 vhatā. Tavā tī tyās āsī sāng'tāy, 'rāṇḍa-muṇḍa-chyā pōrā-na māṇḍzhē-var  
*was. Then she to-him so tells, 'the-poor-widow-of boy-by me-on*  
 kāthi tāk'lān. Tavā nāng dus'ryā sāpās mhanta, 'tūmī  
*a-stick was-thrown. Then the-cobra other to-serpents says, 'you*  
 rāṇḍa-muṇḍa-chyā pōrās ḍasāy-lā dzā. Tavā thīt-nā chyār sāp  
*the-poor-widow-of to-the-son bite-to go. Then there-from four serpents*



nīngāla āni jita pōr vhatā titha āla, āni tyā-chyā vātala  
*set-out and where the-boy was there came, and him-of around*  
 dzhāla. Tavā tyā pōrān chyār pānā-tsā chyār durūn lāv'lān ān  
*became. Then that boy-by four leaves-of four cups were-made and*  
 ēk gāy chyār dur'nā-mandī pādz'lān ān tē chyār durūn chyār  
*one cow four cups-in was-milked and those four cups four*  
 sāpā-chyā tōṇḍāt vat'lān. Tavā sāp tyā-lā sāng'tāt,  
*serpents-of in-the-mouths were-poured. Then the-serpents him-to tell,*  
 'tu-lā nāngā-nī bōlav'nā kēlāy. Tū gēlyā-barōbar nāng  
*'thee-to the-cobra-by invitation is-made. Thou going-immediately-after the-cobra*  
 tu-lā hāt'kil kī, "nāngā-nī-nī kasī-kāy yēvastā kēlī?"  
*thee-to will-ask that, "the-she-cobra-by how-what arrangement was-made?"*  
 tā sāng. Tō tu-lā dhan-daulat dēl. Tavā tū mhan, "ma-nā  
*that tell. He thee-to wealth-riches will-give. Then thou say, "to-me*  
 tum-chī dhan-daulat na-kō. Tum-chyā hātī āng'thī hāy  
*your wealth-riches are-not-wanted. Your on-the-hand a-ring is*  
 tī ma-nā dyā." Maṅg tyā nāngān tvā lēki-tsā sāt pāt  
*that me-to give." Then that by-the-cobra that daughter-of seven lines*  
 kādūn bhūṇḍyā gāḍ'vā-var basav'lān, āni ti-chī dhīṇḍ  
*having-drawn shorn (of-its-ears) an-ass-on was-seated, and her procession*  
 gāvāt-nā kāḍ'lān, āni ti-lā hāk'lān lāv'lān.  
*through-the-village was-drawn, and her-to having-driven it-was-sent.*

### FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring."' Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.



[ No. 18.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

KUN<sup>A</sup>BĪ DIALECT.

(DISTRICT POONA.)

## SPECIMEN IV.

कोना एका मनुकशाला दोन मुलगा व्हत। त्यातला धाकला बापासनी म्हंगाला, बाबा, जो जिनगानीचा वाटा माला यायचा त्यो दे। मंग त्यानी त्याला जिनगानी वाटुन-शानी दिली। मंग थोड्या दिसानी धाकला मुलगा सर्वे जमा करुन शानी दूर देशा-मंदी गेला, आन तिथ उधकपनानी राहून आपली जिनगानी उडवली। मंग त्यानी समद खरचल्या-वर त्या देशा-मंदी मोठा काळ पडला। त्या-मुळ त्याला आडचन पडू लागली। तका त्यो त्या देशा-मंदील एका गिरस्ता-प जाउन-शानी राह्यला। त्यानी तर त्याला डुकर चाराया आपल्या शेता-मंदी पाठवल। तका डुकर जी टरफल खात त्या-वर त्यानी आपल पोट भराव आस त्याला वाटल, आन कुनी त्याला काई बी दिल नाही ॥



[ No. 18.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

KUṆ'BĪ DIALECT.

(DISTRICT POONA.)

## SPECIMEN IV.

## TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā manukṣā-lā dōn mul'ga vhata. Tyāt'lā dhāk'lā  
*Certain-a man-to two sons were. Them-in-from the-younger*  
 bāpās-ni mhaṅgālā, 'bābā, dzō jin'gānī-tsā vātā mā-lā yāy-tsā tyō  
*to-the-father said, 'father, what property-of share me-to to-come that*  
*dē.'* Maṅg tyā-ni tyā-lā jin'gānī vātun-śānī dili. Maṅg  
*you-give.' Then him-by him-to the-property having-divided was-given. Then*  
 thōdyā disā-ni dhāk'lā mul'gā sarvē dzamā karun-śānī dūr  
*a-few days-after the-younger son the-whole together having-made far*  
 dēśā-mandī gēlā, ān titha udhal'panā-ni rāhūn āp'li jin'gānī  
*country-into went, and there riotousness-with having-lived his-own property*  
 uḍav'li. Maṅg tyā-ni sam'da kharats'lyā-var tyā dēśā-mandī mōṭhā  
*was-squandered. Then him-by all was-spent-after that country-in great*  
 kāl paḍ'lā. Tyā-mula tyā-lā āḍ'tsan paḍū lāg'li; tavhā tyō  
*famine fell. On-that-account him-to difficulty to-fall began; then he*  
 tyā dēśā-mandīl ēkā girastā-pa dzāun-śānī rāhy'lā. Tyā-ni tar tyā-lā  
*that country-in-of one householder-to having-gone lived. Him-by then him-to*  
 duk'ra tsārāyā āp'lyā śētā-mandī pāṭhav'la. Tavhā duk'ra jī tar'phala  
*swine to-feed his-own field-in it-was-sent. Then the-swine which husks*  
 khāt tyā-var tyā-ni āp'la pōṭ bharāva āsa tyā-lā  
*used-to-eat upon-that him-by his-own belly should-be-filled so him-to*  
 vāt'la, ān kunī tyā-lā kāi-bī dila nāhī.  
*thought, and anyone(-by) him-to anything was-given not.*



## PAR'BHĪ.

The dialect of the Prabhuṣ has been returned under different names, such as Par'bhī, Kāyasthī, Damañī, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that *ṇ*, *l*, and *ḍ* are used as in the Dekhan. Thus, *thōḍē disān*, in a few days; *phār dukāl paḍlā*, a great hunger arose. The present tense is formed as in the Dekhan; thus, *mī mār'tō* or *mār'tāv*, I strike. The same is the case with the future in the first conjugation. Thus, *mī sāngēn*, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarātī words, especially in the orth. The specimen is, however, relatively free from such admixture. Note the form *dilhī*, was given. Compare Gujarātī *dih'li* and old Marāṭhī *didh'li*.

[No. 19.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## PAR'BHĪ DIALECT.

(DAMAN, DISTRICT THANA.)

कोणी-एक माणसाला दोन पोर होती । त्यानचा लाना बापाला बोलला ।  
बाबा, जो दौलतीचा भाग माला येयाचा तो दे । मग त्याजून त्याला  
दौलत वाटून दिली । मग थोडे दिसान धाकटा पोर अस्क गोळा करून  
दूर देसाला गेला, न तिकडे उधळपट्टी-करून अस्की दौलत घालवली । मग  
त्याजून अस्क खरचल्या-वर ते देसान फार दुकाळ पडला । त्यासाठी त्याला  
अडचण पडव्या लागली । तव तो ते देसानचे एके माणसा-जवळ जावून रायला ।  
त्याजून ते त्याला डुकर चारव्याला त्याचे शेतान धाडला । तव डुकर जी  
टरफल खात-असत त्याचे-वर त्याजून आपल पोटा भरव अस त्याला वाटलं, न  
कोणी त्याला काय दिल्ल नय ॥

## TRANSLITERATION AND TRANSLATION.

Kōṇī-ēk	māṇ'sā-lā	dōn	pōr	hōtī.	Tyān-tsā	lānā	bāpā-lā
Some-one	man-to	two	children	were.	Them-of	the-younger	father-to
bōl'lā,	'bābā,	ḍzō	daulatī-tsā	bhāg	mā-lā	yēyā-tsā,	tō dē.
said,	'father,	which	property-of	part	me-to	coming-of,	that give.
						Then	



tyā-dzūn    tyā-lā    daulat    vātūn    dilhī.    Mag    thōḍē    disān  
*him-by    him-to    property    having-divided    was-given.    Then    few    in-days*  
 dhāk'tā    pōr    aska    gōlā    karūn    dūr    dēsā-lā    gēlā,    na  
*the-younger    son    all    together    having-made    far    country-to    went,    and*  
 tik'dē    udhaḷ'paṭṭi    karūn    aski    daulat    ghālav'li.    Mag    tyā-dzūn  
*there    spendthriftness    having-done    all    property    was-squandered.    Then    him-by*  
 aska    kharats'lyā-var    tē    dēsān    phār    dukāḷ    paḍ'lā.    Tyāsāthi    tyā-lā  
*all    spent-after    that    in-country    great    famine    fell.    Therefore    him-to*  
 aḍ'tsan    paḍ'vyā    lāg'li.    Tava    tō    tē    dēsān-tsē    ēkē    mān'sā-dzavaḷ  
*difficulty    to-fall    began.    Then    he    that    in-country-of    one    man-near*  
 dzāvūn    rāy'lā.    Tyā-dzūn    tē    tyā-lā    duk'ra    tsār'vyā-lā    tyā-tsē    śētān  
*having-gone    stayed.    Him-by    then    him    swine    feed-to    his    in-field*  
 dhād'lā.    Tava    dukar    jī    ṭar'phal    khāt-asat,    tyā-tsē-var    tyā-dzūn    āp'la  
*was-sent.    Then    swine    what    husks    eating-were,    them-on    him-by    his*  
 pōṭ    bharavā    asa    tyā-lā    vāt'lā,    na    kōṇī    tyā-lā  
*belly    should-be-filled    thus    him-to    it-appeared,    and    (by-)anybody    him-to*  
 kāy    dilla    nay.  
*anything    was-given    not.*



ĀG<sup>RI</sup>.

Āg<sup>ri</sup> has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marāṭhī in former times. The short specimen which follows will show that it is in reality the common Konkani Standard of the language. We may only note that the cerebral *ḷ* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sag<sup>ḷ</sup>ā*, all; but *dukāl*, famine; *mar<sup>ḷ</sup>tō*, I die, etc.

[No. 20.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKANI STANDARD.

ĀG<sup>RI</sup> DIALECT.

(DISTRICT KOLABA.)

येका गिरिस्ताला दोन सोकरे हुते । त्यातचा धाकटा बापासला बोलला, बाबा,  
जो इस्तकाचा वाटा मना येयाचा तो देस । मंग त्यानी दरव्या त्याला वाटून  
देल । मंग थोरक्या दिसानी धाकटा पुतुस सगळा कवळून दूर मुलकास  
जेल । आन त्यां उदलेपना करून आपली दवलत उरवली । फुरे त्यानी  
सगळे उरवल्या-वर त्या देसान मोठा दुकाल परला । त्यासाठी त्याला अरचन  
पराय लागली । तवा तो तेथल्या येका सावकारा-कड रेल । त्यानी त्याला  
आपल्या सेतान डुकरां चरयाला धारला । जी सालां डुकरां खात त्यानच्या-वर  
त्यानी आपलां पोट भरांवा असा त्याचे मनात आयला ॥

## TRANSLITERATION AND TRANSLATION.

Yekā	giristā-lā	dōn	sōk <sup>rē</sup>	hutē.	Tyāt-tsā	dhāk <sup>tā</sup>	bāpās-lā
One	householder-to	two	sons	were.	Them-among-of	the-younger	the-father-to
bōl <sup>lā</sup> ,	'bābā,	dzō	istākā-tsā	vātā	ma-nā	yēyā-tsā	tō dēs.'
said,	'father,	which	estate-of	share	me-to	is-to-come	that give.'
Then	tyā-nī	daravyā	tyā-lā	vātūn	dēlā.	Maṅg	thōr <sup>kyā</sup>
him-by	money	him-to	having-divided	was-given.	Then	few	days-in
dhāk <sup>tā</sup>	putus	sag <sup>ḷ</sup> ā	kav <sup>ḷ</sup> ūn	dūr	mulukās	jēlā.	Ān
the-younger	son	all	having-collected	far	to-country	went.	And
there	ud <sup>ḷ</sup> ēpanā	karūn	āp <sup>ḷ</sup> i	dav <sup>ḷ</sup> at	uraḷi.	Phurē	
spendthriftness	having-done	his	property	was-squandered.	Afterwards		



tyā-nī sag'lē urailyā-var tyā dēsān mōṭā dukāl par'la; tyāsāṭhī  
*him-by all spent-being-after that in-country great famine fell; that-for*  
 tyā-lā ar'tsan parāy lāg'li. Tavā tō tēthalyā yēkā sāv'kārā-kaḍa  
*him-to difficulty to-fall began. Then he there-of one rich-man-with*  
 rēlā. Tyā-nī tyā-lā āp'lyā sētān ḍuk'rā tsar'yā-lā dhār'lā.  
*stayed. Him-by him his in-field swine to-graze was-sent.*

Jī sālā ḍuk'rā khāt tyān-chyā-var tyā-nī āp'lā pōṭ  
*Which husks the-swine used-to-eat them-upon him-by his belly*

bharāvā asā tyā-chē manāt āy'lā.  
*should-be-filled thus his in-mind came.*



DHAN<sup>g</sup>GARĪ.

As has already been stated Dhan<sup>g</sup>garī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum.

In Thana the Dhan<sup>g</sup>gars are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhan<sup>g</sup>garī has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhan<sup>g</sup>garī of Thana has preserved the cerebral *ḍ* after vowels, and also the cerebral *ḷ*; thus, *thōḍā*, small; *sag<sup>ḷ</sup>lā*, all. The present tense is formed as in the Dekhan; thus, *mī mar<sup>tō</sup>*, I die; *tū dētōs*, thou givest. In most respects, however, the Dhan<sup>g</sup>garī of Thana agrees with the current language of the district. Note the frequent insertion of a *y* before vowels; thus, *vyāṭā*, share; *tyō*, that, etc.

The dialect of the Dhan<sup>g</sup>gars of Janjira has a similar character. It mainly agrees with the Konkani Standard of Marāṭhī. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in *ān*, and so on. Compare *dhanyān ma-lā* (fem.) *lāṇ<sup>li</sup>*, the master applied me; *bā-na sāṅgit<sup>lān</sup>*, the father said. On the other hand, *ḍ* is used after vowels, and the present tense is formed as in the Dekhan. Thus, *ghōḍā*, a horse; *mī khātō*, I eat; *tū khātōs*, thou eatest; *tō mhāṅg<sup>tō</sup>*, he says; *tī mhan<sup>tō</sup>*, she says.

In Belgaum, where Dhan<sup>g</sup>garī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāṭhī of the Konkani. *ḍ*, *ḷ*, and usually also *ṇ* are, however, used as in the Dekhan; thus, *ghōḍa*, a horse; *ḍōḷ*, an eye; *āṇi*, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, *sōn*, for *sōnā*, gold; *ghōḍ* and *ghōḍa*, a horse; *vāsar*, for *vās<sup>rā</sup>*, calves; *tud<sup>z</sup> nāv*, thy name, and so on.

In other respects we find the usual Konkani peculiarities. Compare forms such as *yāk* and *yōk*, one; *dyōn*, two; *īs*, twenty; *hā*, I am; *hās*, thou art; *hā*, he is; *hāv*, we are, etc.

The present tense is formed as in the Dekhan; thus, *mī myār<sup>tō</sup>*, I strike.

The short specimens which follow will show that Dhan<sup>g</sup>garī is no separate dialect. Like all eastern dialects of the Konkani it in some characteristics agrees with the Marāṭhī of the Dekhan, but is, on the whole, only the current Konkani Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkani than to the Dekhan.



[No. 21.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

DHANĀGARĪ DIALECT.

(DISTRICT THANA.)

## SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत। त्यातला ध्याकला आपल्या  
वाला म्हनला। वा मना मालमतेचा के व्याटा देतोस ते दे मना। वान ती संपदा  
त्येला वाटून दिली। मंग थोड्या दिसानी त्यो ध्याकला ल्योक समद जमा-करून  
दूर देशाला गेला; आन तिथ ज्याजन जी संपदा कृती ती उधकपनान सगळी  
उधकली। मंग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्टकाळ पडला।  
त्या-मुळ त्याला अडचन पडू लागली। तेव्हा तो त्या मुलखात एका गिरिस्ता-  
जवळ ज्याजन राहिला। त्यान त्याला आपल्या म्हशी वळायला ल्यावल। तिथ म्हशी  
जो गवत-पाला खात तोच खाजन पोट भराव असा त्यानी इच्छार केला। आन  
कुनी त्याला काय दिल नाही ॥

## TRANSLITERATION AND TRANSLATION.

Kunyā ēkā mān'sā-lā dōn lyōk huta. Tyāt'lā dhyāk'lā āp'lyā  
Some one man-to two sons were. Them-among the-younger his  
bā-lā mhan'lā, 'bā, ma-nā māl'matē-tsā kē vyātā dētōs, tē  
father-to said, 'father, me-to property-of what share thou-givest, that  
dē ma-nā.' Bā-na tī sampadā tyē-lā vātūn dili.  
give me-to.' Father-by that property him-to having-divided was-given.  
Maṅg thōdyā disā-nī tyō dhyāk'lā lyōk sam'da dzamā karūn dūr  
Then few days-in that younger son all together having-made far  
dēsā-lā gyēlā, ān titha jyāūn jī sampadā vhati tī udhalapanā-na  
country-to went, and there having-gone what wealth was that spendthriftness-with  
sag'li udha'li. Maṅg tyā-na av'gha kharats'la tyā sālī tyā  
all was-squandered. Then him-by all was-spent that in-year that  
mul'khāt mōṭhā dushṭa-kāḥ paḍ'lā. Tyā-muḷa tyē-lā aḍ'tsan paḍū  
in-country big bad-time fell. Therefore him-to difficulty to-arise  
lāg'li. Tēvhā tō tyā mul'khāt ēkā giristā-dzavaḥ jyāūn rāhilā.  
began. Then he that in-country one householder-near having-gone stayed.



Tyā-na    tyā-lā    āp'lyā    mhaśi    valāyā    lyāv'la.    Titha    mhaśi  
*Him-by    him-to    his    buffaloes    to-watch    it-was-applied.    There    buffaloes*  
 dzō    gavat-pālā    khāt    tō-ts    khāun    pōt    bharāva  
*what    grass-leaves    were-eating    that-even    having-eaten    belly    should-be-filled*  
 asā    tyā-ni    ichyār    kēlā.    Ān    kuni    tyā-lā    kāy    dila  
*such    him-by    reflection    was-made.    And (by-)anybody    him-to    anything    was-given*  
 nāhi.  
*not.*



[No. 22.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

DHAN<sup>4</sup>GARĪ DIALECT.

(JANJIRA STATE.)

## SPECIMEN II.

विरामन जाता कासी आन वगु पडला कृता फासी । तवाँ विरामनला वगु म्हंगला, मना फासातना काड मनजे तुला कासी चांगली घडल । तवाँ विरामनला मया आली आन त्यान वगुला फासातना काडला । तवाँ वगु म्हंगतो, तुला मी आता खातो । तवाँ विरामन म्हंगला, मंगासी तू म्हंगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय कर-न्यास जाव चल । आस म्हंगून ते तिथ गेल । तवाँ विरामन म्हसीला म्हंगला, माजा आन वगुचा न्याय कर । तवाँ विरामन म्हंगला ह्यो वगुला मी फासातना काडला आन आता वगु मना म्हंगतो, मी तुला खातो । तवाँ म्हईस विरामनास म्हनते, माज्या आंगात जवा सक्त होत्या आनि मी जवा दूद देत कृते तवा माजा धनी माजी जतन करीत कृता । आन आता मी म्हातारी जाले तवा धन्यान मला हारळी उपटायला लावली । तवा हित कशाची न्याय आलय । तवा वगु म्हंगतो, विरामना, न्याय भाला । आता तुला मी खातो । तवा विरामन म्हंगला, खा । इतक्यात विरामनाच्या कोला नजर पडला । तवाँ त्याला विरामनान हाक मारली । तवाँ तो तिथ उवा झायला आन म्हंगाला, काय बोलन आसल ते तिथनच बोल । तवाँ विरामनान आपली हाकीकत सांगितली । तवाँ कोलोवा म्हंगला, वगु जिथ फासात आडकला होता तिथ मना ने मंग काय त्या सांगन । आस म्हनून वगु वामन आन कोला आस तिथ गेल । आन वगु कसा फासात आडकला कृता तो मना पाऊं दे । आस म्हनल्या-वर वगु त्यास दाखविन्या करता फासा मंदी सिरला । तवा तो फासात आडकला । तवाँ कोला विरामनास म्हंगला तू आता कासीला जा । तवा वामन चालता भाला, आन वगुला कोलच्यान खाल्ला ॥



[ No. 22. ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

DHANAGARI DIALECT.

(JANJIRA STATE.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Birāman dzātā Kāsi āna vagra paḍalā-vhatā phāsi.  
*A-brāhmaṇ was-going to-Kāsi and a-tiger had-fallen in-a-trap.*

Tavā birāman-lā vagra mhaṅg<sup>lā</sup>, 'ma-nā phāsāt-nā kād man<sup>jē</sup>  
*Then brāhmaṇ-to the-tiger said, 'me-to the-trap-from take-out then*  
*tu-lā Kāsi tsāṅ<sup>lī</sup> ghaḍal.' Tavā birāman-lā mayā āli ān*  
*thee-to Kāsi well will-happen.' Then the-brāhmaṇ-to pity came and*  
*tyā-na vagrā-lā phāsāt-nā kād<sup>lā</sup>. Tavā vagra mhaṅg<sup>tō</sup>,*  
*him-by to-the-tiger in-the-trap-from was-taken-out. Then the-tiger says,*  
*'tu-lā mi ātā khātō.' Tavā birāman mhaṅg<sup>lā</sup>, 'maṅgāsi tū*  
*'thee I now eat.' Then the-brāhmaṇ said, 'before-a-while thou*  
*mhaṅg<sup>lās</sup> khāt-nāy ān ātā kasā khātōs? Tar ātā*  
*didst-say (I-)do-not-eat and now how (thou-)eatest? Therefore now*  
*mhasi-dzaval nyāy kar<sup>nyās</sup> dzāv<sup>-tsal</sup>.' Āsa mhaṅgūn tē titha*  
*to-a-she-buffalo justice to-make let(-us)-go.' So having-said they there*  
*gēla. Tavā birāman mhasi-lā mhaṅg<sup>lā</sup>, 'mādzā ān vagrā<sup>-tsā</sup>*  
*went. Then the-brāhmaṇ the-she-buffalo-to said, 'my and the-tiger-of*  
*nyāy kar.' Tavā birāman mhaṅg<sup>lā</sup>, 'hyō vagrā-lā mi phāsāt-nā*  
*justice do.' Then the-brāhmaṇ said, 'this tiger-to (by-)me in-the-trap-from*  
*kād<sup>lā</sup> ān ātā vagra ma-nā mhaṅg<sup>tō</sup>, "mi tu-lā khātō."*  
*was-taken-out and now tiger me-to says, "I thee eat."*

Tavā mhaīs birāmanās mhan<sup>tē</sup>, 'mājyā āṅgāt dzavā  
*Then the-she-buffalo to-the-brāhmaṇ says, 'my in-body when*  
*sakta hōtyā āni mi dzavā dūd dēt-vhatē tavā mādzā dhanī mājī*  
*strengths were and I when milk giving-was then my master my*  
*dzatan karit-vhatā, ān ātā mi mhātāri dzālē, tavā dhanyān ma-lā*  
*care doing-was, and now I old became, then by-my-master me-to*  
*hār<sup>lī</sup> up<sup>tāyā</sup> lāv<sup>lī</sup>. Tavā hita kaśā-chī nyāy ālay.' Tavā*  
*grass to-uproot am-applied. Then here of-what justice is-come.' Then*  
*vagra mhaṅg<sup>tō</sup>, 'birāmanā, nyāy dzhālā. Ātā tu-lā mi khātō.' Tavā*  
*tiger says, 'O-brāhmaṇ, justice is-done. Now thee I eat.' Then*



birāman mhaṅg<sup>lā</sup>, 'khā.' It<sup>kyāt</sup> birāmanā-chyā kōlā  
 brāhmaṇ said, 'eat.' In-the-meantime the-brāhmaṇ-of a-jackal  
 nadzar paḍ<sup>lā</sup>. Tavā tyā-lā birām<sup>nā</sup>-na hāk mār<sup>li</sup>. Tavā tō  
 in-the-sight fell. Then him-to the-brāhmaṇ-by calling was-struck. Then he  
 titha ubā-rhāy<sup>lā</sup> ān mbaṅgālā, 'kāy bōl<sup>na</sup> āsal tē titha-na-ts  
 there stood and said, 'what to-say will-be that from-there-only  
 bōl.' Tavā birām<sup>nā</sup>-na āp<sup>li</sup> hākikat sāṅgit<sup>li</sup>. Tavā kōlō-bā  
 speak.' Then the-brāhmaṇ-by his-own account was-told. Then the-jackal  
 mhaṅg<sup>lā</sup>, 'vagra jitha phāsāt āḍak<sup>lā</sup>-hōtā titha ma-nā nō, maṅg  
 said, 'the-tiger where in-the-trap caught-was there me take, then  
 kāy tyā sāṅgan.' Āsa mhanūn vagra, bāman, ān  
 what that I-will-tell.' So having-said the-tiger, the-brāhmaṇ, and  
 kōlā āsa titha gēla. Ān, 'vagra kasā phāsāt āḍak<sup>lā</sup>-vhatā  
 the-jackal such there went. And, 'the-tiger how in-the-trap caught-was  
 tō ma-nā pāṭ<sup>dē</sup>. Āsa mhan<sup>lyā</sup>-var vagra tyās dākhavinyā-kar<sup>tā</sup>  
 that me-to see-let.' So on-having-said the-tiger to-him to-show-in-order  
 phāsā-mandī sir<sup>lā</sup>. Tavā tō phāsāt āḍak<sup>lā</sup>. Tavā kōlā  
 in-the-trap entered. Then he in-the-trap was-caught. Then the-jackal  
 birāmanās mhaṅg<sup>lā</sup>, 'tū ātā Kāsi-lā dzā.' Tavā bāman tsāl<sup>tā</sup>  
 to-the-brāhmaṇ said, 'thou now Kāsi-to go.' Then the-brāhmaṇ going  
 dzhālā, ān vagra-lā kōlhyān khālā.  
 became, and the-tiger-to the-jackal-by was-eaten.

### FREE TRANSLATION OF THE FOREGOING.

A Brāhmaṇ pilgrim was going to Kāśī when a tiger was caught in a trap.

Then the tiger said to the Brāhmaṇ 'release me from the trap and then you will perform your pilgrimage to Kāśī successfully.' The Brāhmaṇ was moved with pity and released the tiger from the trap. Then the tiger said, 'I shall now eat you.' Then the Brāhmaṇ argued, 'a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision.' Accordingly they went there, and the Brāhmaṇ asked the she-buffalo to decide their dispute. The Brāhmaṇ said, 'I released this tiger from the trap and now he says he will devour me.' Then the buffalo said to the Brāhmaṇ, 'my master took care of me when I was strong and was giving him milk; but now I am grown old, and so my master has made me graze upon the rough grass. Then what room is left for justice here?' The tiger said, 'well Brāhmaṇ, the decision is given. Now I devour you.' Then the Brāhmaṇ said helplessly, 'devour.' Presently the Brāhmaṇ chanced to see a jackal and called to him loudly and the jackal stopped, saying, 'say what you have to say keeping at a distance.' Then the Brāhmaṇ told him his story. The jackal said, 'take me to the place where the tiger was entrapped, and then I will give my decision.' After this the tiger, the Brāhmaṇ, and the jackal all three went there. Then the jackal said, 'let me see how the tiger was entrapped.' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhmaṇ, 'now go your way to Kāśī.' Immediately the Brāhmaṇ set off. And the jackal fed upon the tiger.



[No. 23.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(DISTRICT BELGAUM.)

## SPECIMEN III.

सकाळ पासून संध्याकाळ पर्यंतच काम । सकाळचा उठल्या बरोबर वासर सोडली । वासर सोडून मसीची वार राहिल्या त्या बद्दल दोन गडी पाठवून वशीद आनल । ते वशीद दोन तीन वशीद मिळवून मशीस घातल । तिथून पुढे ताक ठवळल । तिथून पुढे वाकरी खाऊन सात आठ आळाची लोक बलिवली । आळाची लोक बलवून कामास लाऊन वाकरी खाऊन गोरा-कडे गेलो पुना गोरा-कडे जाऊन मस पाडली । मस पाडली तर निकाल ठकली । तिथून पुना ही मरते समजून काही-तरी वशीद बगाव म्हणून दुर्गास गेलो । पुना मदकोपास गेलो, नागुरच्यास गेलो । अवशीद घेऊन तीन तास रात्रीस गरास गेलो । तिथून पुढे जेम्हरून ते वखाद मशीस पाजिवल । तुकडा खाऊन जरा पडलो । दोन तास रात्र असताना गोर सोडली । तिथून गरास आनून वासर सोडली । वासर सोडून हाता-वर वेधी वेधी वाकरी घेऊन लवकर तीर्थकुंडेस आलो । तिथून कचेरीस आलो ॥



[ No. 23.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

DHAN'GARĪ DIALECT.

(DISTRICT BELGAUM.)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

Sakā]-pāsūn	sandhyā-kā]-paryant-tsa	kām.	Sakā]-tsā	uth <sup>lyā</sup>
<i>Morning-from</i>	<i>evening-time-until-of</i>	<i>work.</i>	<i>In-the-morning</i>	<i>rising</i>
barōbar	vāsar	sōḍ <sup>li</sup> .	Vāsar	
<i>on</i>	<i>young-ones-of-buffaloes</i>	<i>were-loosened.</i>	<i>The-young-ones</i>	
sōḍūn	masī-chī	vār	rāhilyā	tyā-baddal dōn
<i>having-let-loose</i>	<i>she-buffalo-of</i>	<i>afterbirth</i>	<i>remained</i>	<i>that-for two</i>
gaḍi	pāth <sup>vūn</sup>	vaśid	ān <sup>la</sup> .	Tē vaśid dōn tin
<i>servants</i>	<i>having-sent</i>	<i>medicine</i>	<i>was-brought.</i>	<i>That medicine two three</i>
vaśid	mil <sup>vūn</sup>	maśis	ghāt <sup>la</sup> .	Tithūn-puḍha
<i>medicines</i>	<i>having-mixed</i>	<i>to-the-she-buffalo</i>	<i>were-administered.</i>	<i>Thence-further</i>
tāk	ḍhava] <sup>la</sup> .	Tithūn-puḍha	bāk <sup>ri</sup>	khāūn sāt āṭh
<i>butter-milk</i>	<i>was-churned.</i>	<i>After-that</i>	<i>bread</i>	<i>having-eaten seven eight</i>
ā]ā-chī	lōk	baliv <sup>li</sup> .	A]ā-chī	lōk bal <sup>vūn</sup> kāmās
<i>lane-of</i>	<i>people</i>	<i>were-called.</i>	<i>Lane-of</i>	<i>people</i>
lāūn	bāk <sup>ri</sup>	khāūn	gōrā-kaḍē	gēlō. Punā gōrā-
<i>having-applied</i>	<i>bread</i>	<i>having-eaten</i>	<i>cattle-towards</i>	<i>I-went. Again cattle-</i>
kaḍa	dzāūn	mas	pāili;	mas pāili tar nikāl
<i>towards</i>	<i>having-gone</i>	<i>she-buffalo</i>	<i>was-seen;</i>	<i>she-buffalo was-seen then very</i>
ṭhak <sup>li</sup> .	Tithūn	punā,	'hi mar <sup>tē</sup> ,	sam <sup>dzūn</sup> kāhi-tari vaśid
<i>was-exhausted.</i>	<i>Thence</i>	<i>again,</i>	<i>'this dies,'</i>	<i>considering something medicine</i>
bagāva,	mhaṇūn	Durgās	gēlō.	Punā Mad <sup>kōpās</sup> gēlō,
<i>should-be-found,</i>	<i>therefore</i>	<i>to-Durga</i>	<i>I-went.</i>	<i>Again to-Madkōpa I-went,</i>
Nāgur <sup>dyās</sup>	gēlō,	av <sup>śid</sup>	ghēūn	tin tās rātris garās
<i>to-Nagurḍa</i>	<i>I-went,</i>	<i>medicine</i>	<i>having-taken</i>	<i>three hours at-night to-home</i>
gēlō.	Tithūn	puḍhē	jēdzh <sup>rūn</sup>	tē vakhād
<i>went. Thence</i>	<i>afterwards</i>	<i>having-pounded</i>	<i>(the-medicine)</i>	<i>that medicine</i>
maśis	pājiv <sup>la</sup> .	Tuk <sup>dā</sup>	khāūn	
<i>to-the-she-buffalo</i>	<i>was-caused-to-be-drunk.</i>	<i>A-piece-(of-bread)</i>	<i>having-eaten</i>	
dzarā	paḍ <sup>lō</sup> .	Dōn	tās	rātr as <sup>tānā</sup> gōr
<i>for-a-while</i>	<i>I-loid-(myself).</i>	<i>Two</i>	<i>hours</i>	<i>night while-remained cattle</i>



sōḍ'li.	Tithūn	garās	ānūn	vāsar	sōḍ'li.
<i>was-let-loose.</i>	<i>Thence</i>	<i>to-house</i>	<i>having-brought</i>	<i>the-young-ones</i>	<i>were-loosened.</i>
Vāsar	sōḍūn	hātā-var	bēghī-bēghī	bāk'ri	ghēūn
<i>The-young-ones</i>	<i>having-loosed</i>	<i>on-the-hand</i>	<i>quick-quick</i>	<i>bread</i>	<i>having-taken</i>
lav'kar	Tirth'kuṇḍēs	ālō,	tithūn	kachēris	ālō.
<i>soon</i>	<i>to-Tirthakund</i>	<i>I-came,</i>	<i>thence</i>	<i>to-the-court</i>	<i>I-came.</i>

## FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night. As soon as I got up in the morning the young buffaloes were let loose. Then a she-buffalo had a miscarriage. Therefore two servants were sent for medicine. I mixed two or three different drugs and administered the mixture to the she-buffalo. Then I had to churn buttermilk, and then I had something to eat. Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle. I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda. I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo. Then I ate a piece of bread and went to sleep for a moment. When two hours were left of the night I let the cattle loose. Then I brought the young buffaloes to the house and let them loose. Then I took some bread in my hand and quickly went to Tirthakund and thence to the court.



## BHANḌĀRĪ.

Bhaṇḍārī is the dialect of the Bhaṇḍāris, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral *ḍ* is usually written as in the Dekhan; thus, *paḍ<sup>ṛ</sup>lā*, fell. It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan; thus, *tud<sup>ṛ</sup>ā sabda mī kadī-bī mō<sup>r</sup>lā nāy*, thy word by-me at-any-time-even was-broken not. The writing of *ḍ* in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhaṇḍārī has also been forwarded from Ratnagiri. Like the specimens of Saṅgamēśvarī received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhaṇḍārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī.



[No. 24.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

BHANDARI DIALECT.

(STATE JANJIRA.)

कोनी एका मनुचास दोन सोकर होत । त्यातना धाकला बावाला म्हतला,  
 बावा, इष्टकीचा जो वाटा मना यायचा हाय तो दे । मंग त्यान त्यास माल जिनगी  
 वाटून दिली । मंग थोडक्या दिसानी धाकला मुलगा आपल समद जमा  
 करून दूरच्या मुलखात गेला, आनि थत उदलपानाने वागून आपली सर्व  
 संपता उधलली । मंग सगली संपता उधलल्या-वर त्या मुलखात मोठा दुकाल  
 पडला । त्या-मुल त्याला गरिबी आली । तवाँ तो त्या मुलका-मदील एका  
 गिरिस्ता-जवल हाला । त्यानी त्याला शेतात डुकर चरवायला पाठविला । तवाँ  
 डुकर कोंडा खातात, त्या-वर त्यानी आपला पोट भरावाँ असा वाटलाँ आनि  
 कोनी-वी त्याला काही द्येत नायसा भाला । मंग तो मुद्दी-वर येऊन बोलला,  
 माज्या बावाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक  
 मरताँ । मी उटून आपल्या बावा-कड जाईन आनि त्याला म्हनन बावा, मिनी  
 देवा-इकड ना तुज्या-इकड पाप केल हाय । आता या घडीशी तुजा मुलगा मी  
 न्हव, असा माज्या मनाला आला । तू आपल्या एकाद्या चाकरा परमान मला  
 वागव । मंग तो उटून-शेनी आपल्या बावा-कड गेला ॥



[No. 24.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## BHAṆḌĀBĪ DIALECT.

## (STATE JANJIRA.)

## TRANSLITERATION AND TRANSLATION.

Kōnī-ēkā manukshās dōn sōk<sup>ra</sup> hōta. Tyāt-nā dhāk<sup>lā</sup>  
*Certain to-a-man two sons were. Them-in-from the-younger*  
 bābā-lā mhat<sup>lā</sup>, 'bābā, ishtakī-tsā dzō vātā ma-nā yāy<sup>tsā</sup> hāy  
*the-father-to said, 'father, the-estate-of what share me-to to-come is*  
 tō dē.' Maṅg tyā-na tyās māl-jin<sup>gī</sup> vātūn dili. Maṅg  
*that give.' Then him-by to-him property having-divided was-given. Then*  
 thōḍ<sup>kyā</sup> disā-nī dhāk<sup>lā</sup> mul<sup>gā</sup> āp<sup>la</sup> sam<sup>da</sup> dzamā karūn  
*a-few days-after the-younger son his-own all together having-made*  
 dūr<sup>chyā</sup> mul<sup>khāt</sup> gēlā, āni thata udal<sup>panā-nē</sup> vāgūn  
*distant into-country went, and there prodigality-with having-behaved*  
 āp<sup>li</sup> sarv sampatā udhal<sup>li</sup>. Maṅg sag<sup>li</sup> sampatā udhal<sup>lyā-var</sup>  
*his-own all property was-squandered. Then all property having-squandered-after*  
 tyā mul<sup>khāt</sup> mōṭhā dukāl paḍ<sup>lā</sup>. Tyā-mula tyā-lā garibi āli.  
*that into-country great famine fell. Therefore him-to poverty came.*  
 Tavā tō tyā mul<sup>khā</sup>-madil ēkā giristā-dzaval rhālā. Tyā-nī tyā-lā  
*Then he that country-in-from one householder-near lived. Him-by him-to*  
 śētāt ḍuk<sup>ra</sup> tsar<sup>vāy-lā</sup> pāṭh<sup>vilā</sup>. Tavā ḍuk<sup>ra</sup> kōṇḍā khātāt tyā-var  
*in-a-field swine to-graze was-sent. Then swine husk eat that-on*  
 tyā-nī āp<sup>lā</sup> pōṭ bharāvā asā vāt<sup>lā</sup>, āni kōnī-bī tyā-lā  
*him-by his belly should-be-filled so it-appeared, and anyone-even him-to*  
 kāhī dyēt nāy<sup>sā</sup> dzhālā. Maṅg tō suddi-var yēūn bōl<sup>lā</sup>,  
*anything giving not-so became. Then he senses-on having-come said,*  
 'mājyā bābā-chyā kitik tsāk<sup>rās</sup> mhōp bhāk<sup>rī</sup> hāy, āni mī  
 'my father-of how-many servants-to much bread is, and I  
 bhuka mar<sup>tā</sup>. Mī utūn āp<sup>lyā</sup> bābā-kaḍa dzāin āni tyā-lā  
*by-hunger die. I having-arisen my father-to will-go and him-to*  
 mhanan, "bābā, mī-nī dēvā-ik<sup>da</sup> nā tujyā-ik<sup>da</sup> pāp kēla hāy. Ātā  
*will-say, "father, me-by God-against and thee-against sin done is. Now*  
 yā ghaḍi-śī tudzā mul<sup>gā</sup> mī nhava, asā mājyā manā-lā ālā. Tū  
*this time-from thy son I am-not, so my mind-to came. Thou*  
 āp<sup>lyā</sup> ēkādyā tsāk<sup>rā</sup> par<sup>mān</sup> ma-lā vāgav." Maṅg tō utūn-śēnī  
*thy one servant like me treat."* Then he having-arisen  
 āp<sup>lyā</sup> bābā-kaḍa gēlā.  
 his father-to went.



### THĀK'RĪ.

Thāk'rī has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāṭhī current in the Dekhan and the Konkan respectively. The dialect of the Thākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marāṭhī current in the Dekhan. Thus, cerebral *l* and *ṇ* are usually distinguished from the corresponding dental sounds, and *ḍ* has been preserved after vowels. Compare words such as *dukāl*, famine; *māṇ'sā-lā*, to a man; *paḍ'lā*, he fell. The pronunciation of *ṇ* is, however, probably that of a dental *n*, for we find both *ṇ* and *n* constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.



[ No. 25.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

THAK'BI DIALECT.

(DISTRICT KOLABA.)

कुना माणसाला दोन मुलगा होत । त्यातला धाकटा मुलगा बाबाला  
म्हनायला, बाबा, जो काय इष्टकीचा वाटा असेल तो माझा दे । मंग वापाने  
वांटा दिला । तो समदा पैसा गुंडाकून दूर देशांत गेला । तिकड जाऊन  
समदा पैसा उधकून टाकला । मग त्या देशांत दुकाळ पडला । तवा खरचाची  
अडचण पडली । मग तिथ सावकारा-कड चाकरीस राहिला । सावकारान  
त्याला डुकर चारावयाला शेतांत पाठविला । डुकर खाऊन टरफल टाकत  
त्या-वर पोट भरीन । त्याला कोणी काद दिल नाही ॥

## TRANSLITERATION AND TRANSLATION.

Kunā	māṇ'sā-lā	dōn	mul'ga	hōta.	Tyāt'lā	dhāk'tā	mul'gā
Certain	man-to	two	sons	were.	Them-among	the-younger	son
bābā-lā	mhanāy'lā,	'bābā,	dzō-kāy	ishtakī-tsā	vātā	asēl	tō
the-father-to	said,	'father,	whatever	estate-of	share	will-be	that
mādzhā dē.	Maṅg	bāpā-nē	vātā	dilā.	Tō	sam'dā	paisā
mine give.	Then	the-father-by	share	was-given.	He	all	money
guṇḍālūn	dūr	dēsāt	gēlā.	Tik'ḍa	dzāūn	sam'dā	paisā
having-gathered	far	to-country	went.	There	having-gone	all	money
udh'ūn	tāk'lā.	Mag	tyā	dēsāt	dukāl	paḍ'lā.	Tavā
having-wasted	was-thrown.	Then	that	in-country	famine	arose.	Then
khar'tsā-chī	aḍ'tsaṇ	paḍ'li.	Mag	titha	sāv'kārā-kaḍa	tsāk'ris	rāhilā.
expenditure-of	difficulty	arose.	Then	there	rich-man-with	for-service	stayed.
Sāv'kārān	tyā-lā	ḍuk'ra	tsārāv'yā-lā	śētāt	pāṭhavilā.	Ḍuk'ra	khāūn
The-man-by	him	swine	feeding-for	in-field	was-sent.	Swine	having-eaten
ṭar'phala	tākat,	tyā-var	pōṭ	bharin.	Tyā-lā	kōṇi	
husks	used-to-throw,	that-on	belly	(I-)shall-fill.	Him-to	(by-)anyone	
kāi	dila	nāhī.					
anything	was-given	not.					



The Thāk'rī dialect of Nasik is also closely related to the current Marāṭhī of the Dekhan. Thus, the cerebral *ḍ* and *ḷ* are both retained; compare *ghōḍā*, a horse; *paḷ*, run. The cerebral *ṇ* is occasionally changed to *n*; thus, *pānī*, water. Usually, however, we find forms such as *kōṇ*, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkani forms, such as *istav*, fire; *yēḷ*, time; *tyā-na*, by him; *ḍuk'ra*, swine; *asan*, I shall be; *jyēlā*, he went. In *tī ḍuk'ra khāt hōtē*, those swine were eating, the verb *hōtē* has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarātī.

On the whole, the Thāk'rī of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkani, as will be seen from the beginning of the Parable of the Prodigal Son which follows:—

[ No. 26.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KONKANI STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT NASIK.)

कोण्या एका माणसाला दोन मुल व्हती । आणि त्याच्या पैकी नव-  
तरणा व्हता त्यानी बापाला सांगितल की माझा हिंसा मला द्यावा । आणि  
ती संपता वाटून देली । मग थोडक्या दिवसात धाकटा मुलगा व्हता, तो सर्व जमा  
करून भेजन जिला । आणि तेथे उधळपणे वागून आपली संपता उडविली ।  
मग ती दवलत उडवून दिली, भिकारी भाला, म्हणजे त्या देशात दुस्काळ पडला ।  
त्या मुळाना त्याला मोठी अडचण पडू लागली । तेव्हा मग तो त्या देसातील एका  
गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला शेतात पाठविला । ती डुकर  
जी टरफल खात होते त्या-वर पोठ भरावे असे वाटले । आणि त्याला कोणह काँहीं  
दिल नाहीं । मग तो सुद्धी-वर येऊन सांगल, माझ्या बापाच्या किती मोलकऱ्यांस  
भरपुर भाकर आहे; आणि मी भुक्कन मरतो । म्या उठून आपल्या बापा-कडे जाईन  
व त्याला म्हणन, ह्ये बापा, मी देवा-समोर व तुमच्या समोर पाप केल आहे ॥



[ No. 26.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT NASIK.)

## TRANSLITERATION AND TRANSLATION.

Kōnyā-ēkā māṇ'sā-lā dōn mula vhati. Āṇi tyā-chyā-paiki nava-  
*A-certain man-to two children were. And them-of-from-among fresh-and-*  
 tar'nā vhatā tyā-ni bāpā-lā sāṅgit'la kī, 'māḍzhā hisā ma-lā  
*young (who-)was him-by father-to it-was-told that, 'my share me-to*  
 dyāvā.' Āṇi ti sampatā vātūn dēli. Mag thōḍ'kyā  
*should-be-given.' And that property having-divided was-given. Then a-few*  
 div'sāt dhāk'tā mul'gā vhatā, tō sarv dzamā karūn jhēun  
*in-days the-younger son was, he all together having-done having-taken*  
 jēlā. Āṇi tēthē udhal'paṇē vāgūn āp'li sampatā uḍavili.  
*went. And there with-extravagance having-lived his-own property was-squandered.*  
 Mag ti dav'lat uḍ'vūn dili, bhikārī dzhālā, mhaṇ'jē tyā  
*Then that property having-wasted was-given, poor (he-)became, that-is that*  
 dēsāt duskāl paḍ'lā. Tyā mulā-nā tyā-lā mōṭhī ad'tsaṇ paḍū  
*in-country famine fell. That on-account-of him-to great difficulty to-fall*  
 lāg'li. Tēvhā mag tō tyā dēsātil ēkā garastā dzavaḷ dzāun  
*began. Then after he that country-in one householder near having-gone*  
 rāhilā. Tyā-na ḍuk'ra tsārāy'lā śētāt pāṭhaviḷā. Ti ḍuk'ra jī  
*remained. Him-by swine to-graze in-the-field he-was-sent. Those swine which*  
 tar'phala khāt hōtē, tyā-var pōṭ bharāvē asē vāt'le. Āṇi  
*husks eating were, that-upon belly should-be-filled so it-appeared-(to-him). And*  
 tyā-lā kōṇha kāñhī dila nāñhī. Mag tō suddhī-var yēun sāṅg'la,  
*him-to anyone anything was-given not. Then he senses-on having-come said,*  
 'mājhyā bāpā-chyā kiti mōl'karyās bhar-pur bhākar āhē; āṇi mi  
*'my father's how-many to-labourers sufficient bread is; and I*  
 bhuka-na mar'tō. Myā uṭhūn āp'lyā bāpā-kaḍē dzāin va tyā-lā  
*hunger-with am-dying. I having-arisen my-own father-to will-go and him-to*  
 mhaṇan, "hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēla āhē."'  
*will-say, "O father, by-me God-before and of-thee before sin done is."*



In Thana, Thākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarātī. Compare forms such as *dēi-dzō*, give; *bhuka*, with hunger; *ākhōn*, at last. The termination of the dative is usually *l*; thus, *ābbāl*, to the father; *māl*, to me; *tyādzhal*, to him. The case of the agent of personal pronouns ends in *hān*; thus, *mahān*, by me; *tuhān*, by thee. Compare the dialectical forms *mahā*, my; *tuhā*, thy. Note the use of the particle *kari*, how? why? which corresponds to *ki nāi*, why not? namely, in colloquial Marāṭhī.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

THĀK'RĪ DIALECT.

(DISTRICT THANA.)

एका मानसाला करी दीन ल्योक हुत । धाकटा ल्योक आब्बाला म्हनिला, आब्बा, माल माभ्या इष्टकाची वांटणी वाटून देई जो । आब्बान त्याभल त्याचा वाटा वाटून देला । मग उल्ले रोजान तो धाकटा ल्योक आपला वाटा भोजन दूर मुलखात परागंदा भाला । तेंठ उधकापणान वागून सगळीं इष्टाक बोडसयिला । तेंठ अवघा खसून टाकिल्या-वर त्या मुलखात वहुंच दुकोळ पडिला । मन्झन तो वहुंच भुक मरू लागला । तई तो त्या मुलखात एका गरस्ताच्या घरी जाऊन रहिला । त्येन त्याजला शेरड चाराया शेतात धाडिला । तेंठ शेरड भाडपाला खात तसच आपुन खाव न रहावें अस त्याचे मनात वाटलें । त्याजला करी कोनीच अन्नाचा नख-परी देला नाहीं । आखो तो सुद्धी-वर येऊन म्हनिला, माभ्या अब्बाच्या घरी कवठक तरी मंजरेच गडी पोटा-भ पोटाळ आन खातान, आन मा करी इकडें भुक मरतो । इठून मा माभ्या आब्बाक जाईन आन त्याभल जाऊन सांगन, आब्बा, महान देवाचा आन तुम्हा वहुंच पाप केला । ते अवढा दी महान फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुम्हा चार चाकार आहांत तसा माल ठेई जो । आखोनतो आपल्या आब्बा-कड आल ॥



[No. 27.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHI.

## KONKAN STANDARD.

THAK'RĪ DIALECT.

(DISTRICT THANA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mām'sā-lā kari dōn lyōk huta. Dhāk'tā lyōk ābbā-lā mhanilā,  
*One man-to namely two sons were. The-younger son father-to said,*  
 'ābbā, māl mājhyā ishtākā-chi vāt'ni vātūn dēi-dzō.' Ābbān  
*'father, me-to my property-of share having-divided give.' The-father-by*  
 tyādzhal tyā-tsā vātā vātūn dēlā. Mag ulhē rōdzān tō dhāk'tā  
*him-to his share having-divided was-given. Then few days-in that younger*  
 lyōk āp'lā vātā jhēūn dūr mul'khāt parāgandā dzhālā. Tēṭha  
*son his share having-taken far to-country migrating became. There*  
 udhalāpanān vāgūn sag'lā ishtāk bōd'sayilā. Tēṭha av'ghā  
*riotousness-with having-behated all property was-squandered. There all*  
 kharsūn tākilyā-var tyā mul'khāt bahū-ts dukōl padilā. Manhūn  
*having-spent throwing-after that in-country mighty famine arose. Therefore*  
 tō bahū-ts bhuka marū lāg'lā. Taī tō tyā mul'khāt ēkā garastā-chyā  
*he very-much with-hunger to-die began. Then he that in-country one householder-of*  
 gharī dzāūn rahilā. Tyēn tyādz-lā sēr'da tsārāyā sētāt dhādilā.  
*in-house having-gone stayed. Him-by him goats to-tend in-field was-sent.*  
 Tēṭhā sēr'da dzhād'pālā khāt tasa-ts āpun khāva na  
*There goats tree-leaves ate thus himself-by it-should-be-eaten and*  
 rahāvā asa tyā-tsē manāt vāt'lā. Tyādz-lā kari kōnī-ts  
*it-should-be-lived thus his in-mind it-appeared. Him-to namely (by-)anyone-even*  
 annā-tsā nakh-parī dēlā nāhī. Ākhō tō suddhi-var yēūn mhanilā,  
*food-of a-nail-even was-given not. At-last he senses-on having-come said,*  
 'mājhyā ābbā-chyā gharī kav'dhak tari māñj'rē-tsa gaḍi pōt-bha  
*'my father's in-house how-many indeed hired servants belly-full*  
 pōṭāl ān khātān, ān mā kari ik'dā bhuka mar'tō. Iṭhūn mā mājhyā  
*belly-for food eat, and I namely here with-hunger die. From-here I my*  
 ābbāk dzāin ān tyādzhal dzāūn sāngan, "ābbā, mahān Dēvā-tsa ān  
*to-father will-go and him-to having-gone will-say, "father, by-me God-of and*  
 tudzhā bahū-ts pāp kēlā. Tē av'dhā-dī mahān phēḍilā. Ātā  
*thy great-indeed sin is-done. That so-many-days by-me was-expiated. Now*  
 pun māl kari lyōk sāngū na-kō. Dzasa tudzha chyār tsākār  
*again me-to indeed son to-say not-proper-is. As thy four servants*  
 āhāt, tasā māl ṭhēi-dzō." Ākhōn tō āp'lyā ābbā-kaḍa ālā.  
*are, so me keep." Lastly he his father-near came.*



## KARHĀḌĪ.

Karhāḍī is the language of the Karhāḍā Brāhmans. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhāḍī has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marāṭhī spoken in Satara. Cerebral *n* and cerebral *l* are distinguished from the corresponding dental sounds; *ḍ* is not changed to *r* after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, *mhaṇālā*, he said; *dukaḷ*, famine; *ghōḍā*, a horse; *tū mār<sup>r</sup>tōs*, thou strikest, and so on.

It is possible that Karhāḍī was originally a dialect of the Marāṭhī spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as *bāpus*, oblique *bāpāśī*, a father; *āus*, a mother; *tsēḍū*, oblique *tsēḍ<sup>r</sup>vā*, a daughter. The verb substantive is *hāy*, I am; *hās*, thou art; *hāy*, he is, and so on. Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them; and the use of the cerebral *n* in forms such as *tē-nā*, by him.

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga; thus, *mān<sup>r</sup>sāḥ*, to a man. Besides, we also find forms such as *āp<sup>r</sup>nās*, to himself; *tēs*, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[No. 28.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## KARHĀḌĪ DIALECT.

(BOMBAY TOWN.)

एका मानसा: दोन मुलगे होते । तेंतला धाकटा मूल वापाशी:  
म्हणाला, तुजे कडेन जाँ काय डबोलाँ हाय तेंतला जाँ काय मज येताँ ताँ  
मज दे । मग वापाशीन आपले बोनवेचे वांटे करून तेंस दिले । थोड्याच  
दिसाँत धाकट्या मुलान जाँ काय आपणास आळाँ ताँ एकठँय केलान नी तो  
मग घरांतु भाडूर जाऊन लांबच्या एका गाँवास हायला । आणी तेंत तेणा  
जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेचे कडे काय नायसाँ  
भालाँ तेधवाँ त्या गाँवाँत मोठा दुकळ पडला आणि तेस खावेस जेव्हेस  
मिळे-ना-साँ भालाँ । तेधवाँ तो त्या गाँवाँतल्या एका सावकाराचे र्ही हायला ।  
तेणा तेस आपले मळेंत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुंडा



खाईत तो सुद्धां खाजन ती पोट भरास वधी पण तेस कोणी काय दिलां नाय । तेवां तेचे डोळे उघडले आणि तेस वाटलां माझे वापाशीचे हीं कितके मानायां: पोटभर खाजन उरें इतकी भाकरी मिळते आणि मी असा उपाशी मरतो । मी आतां उठून वापाशी-कडे जाईन नी वापाशी: सांगेन कीं मी देवाची चूक केली हाय नी ती तुजे समोर । तेवां तुम्हा मूल म्हणास मज योग्यता नाई । तर आतां तूं मज मानाया सारखा घरांत थेव । मग तो तेथन उठून वापाशीचे हीं आला । वापाशीन घेताना तेस दुरनु वडतला नी तेस तेची दया आली नी तेणा धावत जाजन तेच्या गळेंस वेंग मारलीन नी त्याचा मुका घेतलान । तेन्हां मुलान वापाशी: म्हटलान कीं मी तुज्या समोर देवाचा अपराध केलाय आणि तुम्हा मूल म्हणून घेवेची योग्यता मज हायली नाई । तर तूं आतां मज आपला मानाया सारखा थेव । मग वापाशीन मानायां: साद घातलान नी सांगितलान एक चकोटसा पोशाख आणा नी छेस घाला, आणि छेचे हातांत घालास एक मुदी नी पायांत घालास जुतां द्या । आणि आमी जेवुयां आणि मग मौज मारयां । कारण हा माझा मूल मेलला तो आज जिवा झालाय आणि नायसा झालला तो आज मज गावला ॥



[No. 28.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

KARHĀPI DIALECT.

(BOMBAY TOWN.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mān<sup>a</sup>sāh dōn mul<sup>a</sup>gē hōtē. Tēnt<sup>a</sup>lā dhāk<sup>a</sup>tā mūl bāpāśih  
 One man-to two sons were. Them-in-from younger son father-to  
 mhaṇālā, 'tujē kaḍēn dzā<sup>a</sup>-kāy ḍabōlā hāy, tēnt<sup>a</sup>lā dzā<sup>a</sup>-kāy madz  
 said, 'of-thee at whatever property is, that-in-from whatever me-to  
 yētā tā madz dē.' Mag bāpāśin āp<sup>a</sup>lē bōnāvē-tsē vātē  
 comes that me-to give.' Then the-father-by his-own property-of divisions  
 karūn tēs dilē. Thōdyā-ts disāt dhāk<sup>a</sup>tyā mulān  
 having-made to-them were-given. A-few-only in-days the-younger son-by  
 dzā<sup>a</sup>-kāy āp<sup>a</sup>nās allā tā ēk<sup>a</sup>thāy kēlān nī tō mag gharān-nu  
 whatever to-him came that together was-made and he then house-from  
 bhāir dzāun lāmb<sup>a</sup>chyā ēkā gāvās rhāy<sup>a</sup>lā. Āṇi tēnta tē-nā  
 out having-gone distant one to-village lived. And there him-by  
 dzā<sup>a</sup>-kāy hōtā tyā-chī vāt<sup>a</sup>-lā<sup>a</sup>lin. Mag dzēdh<sup>a</sup>vā tē-tsē-kaḍē kāy  
 whatever was that-of was-squandered. Then when him-of-with anything  
 nāy<sup>a</sup>sā dzhālā tēdh<sup>a</sup>vā tyā gāvāt mōthā dukal paḍ<sup>a</sup>lā, āṇi tēs khāvēs  
 not-as became then that into-village great famine fell, and to-him to-eat  
 dzēvhēs milē-nā-sā dzhālā. Tēdh<sup>a</sup>vā tō tyā gāvāt<sup>a</sup>lyā ēkā sāv<sup>a</sup>kārā-tsē  
 to-dine was-not-got-so became. Then he that village-in-of one rich-man-of  
 rhī rhāy<sup>a</sup>lā. Tē-nā tēs āp<sup>a</sup>le maḷēt ḍuk<sup>a</sup>rā rākhas dhāḍ<sup>a</sup>lān.  
 in-house lived. Him-by to-him his-own into-field swine to-tend it-was-sent.  
 Tēdh<sup>a</sup>vā ḍuk<sup>a</sup>rā dzō kuṇḍā khāit tō suddhā khāun tō pōt bharās  
 Then the-swine which husks ate that even having-eaten he belly to-fill  
 baghī, paṇ tēs kōṇī kāy dilā nāy. Tēvā tē-tsē ḍōlē  
 would-see, but to-him (by-)anyone anything was-given not. Then his eyes  
 ughaḍ<sup>a</sup>lē, āṇi tēs vāt<sup>a</sup>lā, 'mādzhē bāpāśi-tsē rhī kit<sup>a</sup>kē  
 opened, and to-him it-appeared, 'my father-of in-house how-many  
 mānāyāḥ pōt-bhar khāun urē it<sup>a</sup>kī bhāk<sup>a</sup>ri miḷ<sup>a</sup>tē, āṇi  
 to-servants belly-full having-eaten would-be-spared so-much bread is-got, and  
 mī asā upāśī mar<sup>a</sup>tō. Mi ātā uṭhūn bāpāśi-kaḍē dzāin  
 I thus without-food die. I now having-risen father-to will-go  
 nī bāpāśih sāngēn kī, "mī Dēvā-chī tsūk kēli hāy, nī tī  
 and father-to will-tell that, "by-me God-of fault made is, and that



tudzē samōr, tēvā tudzhā mul mhaṇās madz yōgy<sup>ta</sup> nāī. Tar  
*of-thee before, then thy son to-be-called me-to fitness is-not. Then*  
 ātā tū madz manāyā sār<sup>khā</sup> gharāt thēv.<sup>''</sup> Mag tō tēth<sup>na</sup>  
*now thou me-to a-servant like into-house keep.<sup>''</sup> Then he from-there*  
 uṭhūn bāpāsi-tsē rhī ālā. Bāpāsin yētā-nā tēs  
*having-risen father-of to-house came. The-father-by while-coming to-him*  
 dur-nu baīt<sup>lā</sup>, nī tēs tē-chi dayā āli, nī tē-nā  
*from-a-distance was-seen, and to-him his compassion came, and him-by*  
 dhāvat dzāūn tē-chyā galēs vēng mār<sup>lin</sup>, nī tyā-tsā mukā  
*running having-gone of-him to-neck embracing was-struck, and his kiss*  
 ghēt<sup>lān</sup>. Tēvhā mulān bāpāsiḥ mhaṭ<sup>lān</sup> kī, 'mī tujyā  
*was-taken. Then the-son-by the-father-to it-was-said that, '(by-)me of-thee*  
 samōr Dēvā-tsā ap<sup>rādh</sup> kēlay, āṇi tudzhā mūl mhaṇūn ghēvē-chi  
*before God-of sin done-is, and thy son having-said taking-of*  
 yōgy<sup>ta</sup> madz rhāy<sup>li</sup> nāī. Tār tū ātā madz āp<sup>lā</sup> mānāyā  
*fitness me-to remained not. Then thou now me-to thy-own a-servant*  
 sār<sup>khā</sup> thēv.<sup>'</sup> Mag bāpāsin mānāyāḥ sād ghāt<sup>lān</sup> nī sāṅgit<sup>lān</sup>,  
*like keep.<sup>'</sup> Then the-father-by servants-to word was-put and it-was-told,*  
 'ēk tsakōṭ-sā pōsākh āṇā nī hyēs ghālā, āṇi hyē-tsē hātāt ghālās  
*'one excellent dress bring and to-this put, and of-this on-the-hand to-put*  
 ēk mudī nī pāyāt ghālās dzutā dyā. Āṇi āmī jēvuyā āṇi mag  
*one ring and on-the-feet to-put shoes give. And we let-dine and then*  
 maudz mār<sup>yā</sup>. Kāraṇ hā madzhā mūl mēl<sup>lā</sup>, tō ādz jivā  
*merry let-make. Because this my son was-dead, he to-day alive*  
 dzhālāy; āṇi nāy<sup>sā</sup> dzhāl<sup>lā</sup>, tō ādz madz gāv<sup>lā</sup>.  
*has-become; and lost had-become, he to-day me-to was-found.'*



## GHĀṬĪ.

Ghāṭī is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhī of that area. Thus, the cerebral *ḍ* is preserved after vowels, and the cerebral *ḷ* is not always changed to *l*; compare *ghōḍā*, a horse; *ḍōḷā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mī ḍātō*, I go; *tū ḍātōs*, thou goest.

The verb substantive forms its present tense as in the Konkan; thus, singular, 1, *hāy*; 2, *hais*; 3, *hāy*; plural, 1, *hāū*; 2, *hāy'sā*; 3, *hāy'ti*. The form *hāy'sā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *ḍātōyā*, he goes; *dyētōyās*, thou art giving; *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghāṭī is simply a form of the Konkan Standard of Marāṭhī.

[ No. 29. ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## GHĀṬĪ DIALECT.

(DISTRICT KOLABA.)

यका मानसाला दीन ल्याक व्हत । आन धाकला ल्याक वाला म्हनाला,  
बाबा, माज्या वाटनीची जिनगानी माला द्ये । आन वान आपली जिनगानी  
त्येसनी वाटून-शानी दिली । आन लै दीस काई जाल नाहीती इकल्या मंदी  
धाकल्या ल्याकान समद यका जागी गोळा क्येल आन यका दूर देसाला निघून-  
शानी खेला, आन तय आपली जिनगानी समदी व्हाटल तस खर्च करून गमा-  
वली । आन समदी खर्चल्या-वर त्या देसा-मंदी दांडगा दुकल पडला, आन त्येची  
उपास-मार चालली । आन त्यो मंग त्या देसच्या यका पांढरपेशा-कड जाऊन  
चाकरी हायला । आन त्येन त्येला आपल्या शेता-मंदी डुकर पोसाया लावला ।  
आन डुकर ठरपाल खात ती खुशाल खाऊन त्येन आपल प्वाट भरून घेतल असत ।  
का म्हनाल, तर त्येला कोनी-वी कायी द्येई-ना । आन मग त्येला सूद आली आन  
म्हनाला माज्या वाच्या रोजगाच्या-मंदी कैकानाला प्वाट भरून उर इकती भाकर  
मिलतीया, आन मी भुका मरतोया । मी आता उटून-शानी वा-कड जाऊन  
त्येला म्हनन, बाबा देवाचा मी गुना आन तुज्या म्होर क्येला, आन तुजा ल्याक  
म्हनून घ्याया सारखा वी मी नाही । तर तू मला रोजगाच्या सारखा ठेव । आन  
त्यो उटून आपल्या वा जवळ आला ॥



[ No. 29.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

GHATĪ DIALECT.

(DISTRICT KOLABA.)

## TRANSLITERATION AND TRANSLATION.

Yakā	mān'sā-lā	dōn	lyāk	vhata.	Ān	dhāk'lā	lyāk	bā-lā
One	man-to	two	sons	were.	And	the-younger	son	father-to
mhanālā,	'bābā,	mājyā	vāt'ni-chī	jin'gānī	mā-lā	dyē.'	Ān	
said,	'father,	my	share-of	property	me-to	give.'	And	
bān	āp'li	jin'gānī	tyēs-nī	vātūn-sānī	dilī.	Ān	lai	
the-father-by	his-own	property	them-to	having-divided	was-given.	And	many	
dīs	kāi	dzāla	nahiti	ik'tyā	mandi	dhāk'lyā	lyākān	sam'da
days	some	became	not	that-much	in	the-younger	son-by	all
yakā	dzāgi	gōlā	kyēla	ān	yakā	dūr	dēsā-lā	
one	in-place	collected	was-made	and	one	far	country-to	
nighūn-sānī	gyēlā.	Ān	tatha	āp'li	jin'gānī	sam'di		
having-departed	he-went.	And	there	his-own	property	all		
vhāt'la	tasa	kharts	karūn	gamāv'li.	Ān			
it-seemed-(to-him)	thus	spending	having-made	was-squandered.	And			
sam'di	kharts'lyā-var	tyā	dēsā-mandi	dāṇḍagā	dukāl	paḍ'lā,		
all	spending-after	that	country-in	mighty	famine	fell,		
ān	tyē-chī	upās-mār	tsāl'li.	Ān	tyō	maṅg	tyā	dēs'chyā
and	his	starvation	began.	And	he	then	that	country-of
yakā	pāṇḍhar-pēsā-kaḍa	dzāūn	tsāk'rī	rhāy'lā,	ān	tyēn		
one	citizen-near	having-gone	in-service	remained,	and	him-by		
tyē-lā	āp'lyā	śētā-mandi	ḍuk'ra	pōsāyā	lāv'lā.	Ān		
him	his	fields-in	swine	to-feed	was-employed.	And		
ḍuk'ra	ṭar'pāl	khāt	ti	khūsāl	khāūn	tyēn	āp'la	
swine	husks	were-eating	those	gladly	having-eaten	him-by	his	
pvāt	bharūn	ghēt'la	as'ta;	kā,	mhanāl,			
belly	having-filled	taken	would-have-been;	why,	(if-)you-will-say,			
tar	tyē-lā	kōnī-bī	kāi	dyēi-nā.	Ān	mag		
then	him-to	anyone-even	anything	would-not-give.	And	then		
tyē-lā	sūd	ālī,	ān	mhanālā,	'mājyā	bā-chyā	rōdz-gāryā-mandi	
him-to	sense	came,	and	he-said,	'my	father-of	servants-among	



kaikānā-lā    prāṭ    bharūn       ura       ik'ti    bhākar    mil'tiyā,  
*several-to    belly    having-filled    might-be-spared    so-much    bread    is-got,*  
 ān    mī    bhukā    mar'tōyā.    Mī    ātā    utūn-sānī    bā-kaḍa    dzāūn  
*and    I    hungry    am-dying.    I    now    having-arisen    father-to    having-gone*  
 tyē-lā    mhanan,    "bābā,    Dēvā-tsā    mī    gunā    ān    tujyā    mhōr  
*him-to    will-say,    "father,    God-of    by-me    sin    and    thee    before*  
 kyēlā.    Ān    tudzā    lyāk    mhanūn    ghyāyā    sār'khā    bī    mī    nāhī.  
*was-done.    And    thy    son    having-said    to-take    worthy    even    I am-not.*  
 Tar    tū    ma-lā    rōdz-gāryā    sār'khā    thēv.'"    Ān    tyō    utūn  
*Then    thou    me    servant    like    keep.'"    And    he    having-arisen*  
 āp'lyā    bā    dzaval    ālā.  
*his    father    near    came.*



## SAṄGAMĒŚVARĪ.

Saṅgamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kuḍāḷī, the northernmost dialect of Kōṅkaṇī.

Specimens of Saṅgamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Saṅgamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkani Standard must be current in that district. Thus, we find *pāṇī sir<sup>l</sup>lā*, the water entered, where *sir<sup>l</sup>lā* is the Konkani form corresponding to *sir<sup>l</sup>lē* in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp. 33 and 64.

For our knowledge of Saṅgamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkani Standard of Marāṭhī. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

*E* and *o* are apparently both long and short, as is the case in Kōṅkaṇī. The short pronunciation must be inferred from writings such as *dikil*, for *dēkil*, even; *hutā*, for *hōtā*, was.

Cerebral *ḍ* after vowels remains, as is also the case in Kōṅkaṇī; thus, *ghōḍā*, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in *ā*; thus, *hā*, this; *tā*, that; *ḍā*, who.

The verb substantive forms its present as follows,—singular, 1, *hāy*; 2, *hāy's*; 3, *hāy*; plural, 1, *hāv*, 2, *hāv*; 3, *hāit*. Similarly the present tense of finite verbs is *mī mār<sup>t</sup>tā(y)*, I strike; 2, *mār<sup>t</sup>tāy's*; 3, *mār<sup>t</sup>tāy*; plural, 1, *mār<sup>t</sup>tāv*; 2, *mār<sup>t</sup>tāv*; 3, *mār<sup>t</sup>tāy't*, and *mār<sup>t</sup>tāt*.

In these forms, as in all other essential points, Saṅgamēśvarī closely agrees with the Konkani Standard of Marāṭhī, as will be seen from the specimen which follows.



[ No. 30.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD.

SANGAMESVARI DIALECT.

(BOMBAY TOWN.)

एका मनुष्यास दोन लेक व्हते । आनी त्यांतला धाकटा आपल्या बापास  
 म्हनाला, बाबा तुमच्या जिनगीचा जा हिंसा माभ्या वांटणीस घेल ता मला देस ।  
 मग त्यान त्यांसनी आपल्या जिनगीची वांटणी करून दिली । आनी मग थोड्याच  
 दिसांत धाकट्या लेकान आपला सगला पैसा अडका गोला केलान नी परागंदा  
 झाला । तिकड त्यान आपला सगला पैसा अडका म्यालगिरी करून घालवलान ।  
 आनी जवां तिरकीस म्हाग झाला तवां त्या देसांत मोटा दुकल पडला नी ह्यास  
 उपास पडूं लागल । मग त्या गांवांतल्या एका समरत गिरेस्ता जवल गेला नी  
 त्या गिरेस्तान ह्यास डुकरं चारायास शेता-वर धाडलान, नीडुकरं जा कुंडा  
 खायत ता खाऊन दिकील हान्यास ता राजी झाला पन त्यास कोन काय  
 देय-ना । जवां सुदी-वर आला तवां ता बोलला माभ्या बाबाच्या घरांत किती  
 कामकरी पोट-भर खातायत नी दुसऱ्यांस घालतायत नी मी हतं भुक्कन मरतां ।  
 मी उठून बापसा-कडे जायन नी त्यास म्हनन बाबा तुज्या डोल्यां समुर मी परमेसराचें  
 पाप केलं नी लोकांनीं मला तुजा लेक म्हनावं अशी काय आतां माजी लायकी नाथ ।  
 तवां आतां मला घरांत कामकऱ्या सारखा रावायस ठेव । असं म्हनून ता ततन उठला  
 नी बापसा-कडे आला । त्याच्या बापसान त्यास लांब असतांना पाहिलान नी  
 त्यास दया आली नी धांवला नी त्यास मिटी मारलान नी त्याचा मुका घेतलान ।  
 मग लेकान बापास सांगितलान बाबा तुज्या देकत मी परमेसराचें पाप केलं ।  
 तवां आतां मला तुजा लेक म्हनून ध्यायची सरम वाटते । पन बापसान गड्यास-  
 नी सांगितलान अरे ह्यास चांगल्यांत चांगलीं-सीं कापडें न्हेसायास देसा नी ह्याच्या  
 हातांत आंगठी घाला नी पायांत घालायस पायतन देसा नी पोटभर खावन पिवन  
 आजचा वक्त मजा मारा । कारन हा माजा लेक मेला व्हता ता आज जिता  
 झाला सांडला व्हता ता आज मला गवसला । तवां ते आनंदांत गरक झाले ॥

त्याचा थोरला लेक मर्त्येंत व्हता । ता घरा जवल जवां येतोय तवां  
 त्यास गानं नाचनं ऐकायस आलें । तवां त्यान एका गड्यास साद घातलान नी



हें काय म्हनून इचारलान । तवाँ त्या गड्यान सांगितलान तुजा भाव आलाय नी  
 ता कुशाल परत आलाय म्हनून हा सन तुज्या बापसान केलान । तवाँ त्यास कोप  
 आला नी ता घरांत काय जायना म्हनून बापूस भायर आला नी त्याच्या इनवऱ्या  
 करायस लागला । लेकान बापसास परत बोलनं केलान बाबा आज इतकीं वर्स  
 मी तुज्या कड खपतोँ नी तुजा हुकूम कही मोडला नाय । असँ असून तूँ मला  
 सोबत्याँ-बरोबर वसून पोस्त करायस एक शेलडुँ सुद्दाँ दिलँस नायस । नी ज्यानँ तुजा  
 सगला पैका रांड-मंदीँ घालवलान ता हा तुजा लेक आल्या-बराबर त्याच्या नावान  
 सन करतोस । त्या-वर बापूस लेकास बोलला तूँ माजे जवल रोजचा असतोस नी  
 जँ काय माजँ तें तुजँच । पन आपुन सर्वांनी आनन करावा हें चांगलँ हाय ।  
 कारन हा तुजा भाव मेलला कता ता जिता भाला नी जा सांडला कता ता  
 पुना गावला ॥



[ No. 30.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

SAṄGAMEŚVARĪ DIALECT.

(BOMBAY TOWN.)

## TRANSLITERATION AND TRANSLATION.

Ekā manushyās dōn lēk vhatē. Ānī tyāt'lā dhāk'tā  
 Certain to-a-man two sons were. And them-in-from the-younger  
 āp'lyā bāpās mhanālā, 'bābā, tujhyā jin'gī-tsā dzā hisā  
 his-own to-father said, 'father, thy property-of which share  
 mājhyā vāt'nis yēl tā ma-lā dēs.' Mag tyā-na tyās-nī āp'lyā  
 my to-share will-come that me-to give.' Then him-by to-them his-own  
 jin'gī-chī vāt'ni karūn dili. Ānī mag thōdyā-ts disāt  
 property-of division having-made was-given. And then a-few-only in-days  
 dhāk'tyā lēkān āp'lā sag'lā paisā-aḍ'kā gōlā kēlān  
 the-younger by-son his-own entire money-and-other-things together was-made  
 nī parāgandā dzhālā. Tik'da tyā-na āp'lā sag'lā paisā-aḍ'kā  
 and vagrant he-became. There him-by his-own entire money-and-other-things  
 khyāl-giri karūn ghālav'lān; ānī dzavā tir'kis mḥag  
 licentiousness having-done was-squandered; and when to-a-pie wanting  
 dzhālā tavā tyā dēsāt mōtā dukal paḍ'lā nī hyās upās  
 he-became then that in-country great famine fell and to-this fasting  
 paḍlā lāg'la. Mag tyā gāvāt'lyā ēkā sam'rat girēstā-dzaval  
 to-fall began. Then that village-in-from one rich householder-near  
 gēlā; nī tyā girēstān hyās duk'rā tsārāyās sētā-var dhād'lān;  
 went; and that by-householder to-this swine to-graze the-field-to it-was-sent;  
 nī duk'rā dzā kuṇḍā khāy't tā khāūn dikil rhānyās tā rājī  
 and swine which husks ate that having-eaten even to-live he ready  
 dzhālā, pan tyās kōn kāy dēy-nā. Dzavā sudī-var  
 became, but to-him anyone anything would-give-not. When senses-on  
 ālā tavā tā bōl'lā, 'mājhyā bābā-chyā gharāt kitī kām-kari pōt-bhar  
 came then he said, 'my father's house-in how-many workers belly-full  
 khātāy't nī dus'ryās ghāl'tāy't, nī mi hatā bhukan mar'tā. Mī  
 eat and to-others give, and I here by-hunger die. I  
 uṭhūn bāp'sā-kadē dzāy'n nī tyās mhanan, "bābā, tujyā dōlyā  
 having-arisen father-to will-go and to-him will-say, "father, thy eyes



samur mī Par<sup>mēs</sup>rā-tsā pāp kēlā nī lōkā-nī ma-lā tudzā  
*before by-me God-of sin was-done and the-people-by me-to thy*  
 lēk mhanāvā aśī kāy ātā māji lāy<sup>ki</sup> nāy. Tavā ātā ma-lā  
*son it-should-be-said such what now my fitness is-not. Then now me-to*  
 gharāt kām-karyā sār<sup>khā</sup> rābāy's thēv." Asā mhanūn tā tata-na  
*in-the-house a-worker like to-labour keep."* So saying he from-there  
 uṭh<sup>lā</sup> nī bāp<sup>sā</sup>-kaḍē ālā. Tyā-chyā bāp<sup>sān</sup> tyās lāmb as<sup>tā</sup>-nā  
*arose and father-to came. His father-by him distant while-he-was*  
 pāhy<sup>lān</sup> nī tyās<sup>\*</sup> dayā ālī nī dhāv<sup>lā</sup> nī tyās miṭi  
*it-was-seen and to-him pity came and he-ran and to-him embracing*  
 mār<sup>lān</sup> nī tyā-tsā mukā ghēt<sup>lān</sup>. Mag lēkān bāpās  
*was-struck and his kiss was-taken. Then by-the-son to-the-father*  
 sāngit<sup>lān</sup>, 'bābā, tujyā dēkat mī Par<sup>mēs</sup>rā-tsā pāp kēlā.  
*it-was-said, 'father, thy in-presence by-me God-of sin was-done.*  
 Tavā ātā ma-lā tudzā lēk mhanūn ghyāy-chi saram vāt<sup>tē</sup>. Pan  
*Then now me-to thy son having-said taking-of shame appears.'* But  
 bāp<sup>sān</sup> gadyās-nī sāngit<sup>lān</sup>, 'arē, hyās tsāng<sup>lyāt</sup> tsāng<sup>lī</sup>-sī  
*by-the-father to-the-servants it-was-told, 'O, to-this good-among good-such*  
 kāp<sup>dē</sup> nhēsāyās dēsā; nī hyā-chyā hātāt āng<sup>thi</sup> gālā nī pāyāt  
*clothes to-wear give; and of-this in-hand a-ring put and on-feet*  
 ghālāy's pāy<sup>tana</sup> dēsā; nī pōt-bhar khāv<sup>n</sup>-piv<sup>n</sup> ādz-tsā  
*to-put sandals give; and belly-full having-eaten-and-drunk to-day-of*  
 vakat madzā mārā. Kāran, hā mādzā lēk mēlā vhatā, tā ādz  
*time merriment make. Because, this my son dead was, he to-day*  
 jītā dzhālā; sāṇḍ<sup>lā</sup> hutā, tā ādz ma-lā gavas<sup>lā</sup>. Tavā tē ānandāt  
*alive became; lost was, he to-day me-to is-found.'* Then they in-joy  
 garak dzhālē.  
*absorbed became.*

Tyā-tsā thōr<sup>lā</sup> lēk malyēt vhatā; tā gharā-dzaval dzavā yētōy  
*His eldest son in-the-field was; he house-near when came*  
 tavā tyās gānā nāts<sup>nā</sup> aikāy's ālā. Tavā tyā-na ēkā gadyās  
*then to-him singing dancing to-hear came. Then him-by one to-servant*  
 sād ghāt<sup>lān</sup> nī, 'hē kāy?' mhanūn itsār<sup>lān</sup>. Tavā tyā  
*word was-put and, 'this what?' saying it-was-asked. Then that*  
 gadyān sāngit<sup>lān</sup>, 'tudzā bhāv ālāy, nī tā kuśāl parat ālāy  
*by-servant it-was-told, 'thy brother is-come, and he safe back is-come*  
 mhanūn hā san tujyā bāp<sup>sān</sup> kēlān.' Tavā tyās kōp ālā,  
*therefore this festival thy father-by is-made.'* Then to-him anger came,  
 nī tā gharāt kāy dzāy-nā. Mhanūn bāpūs bhāy<sup>r</sup> ālā  
*and he in-the-house at-all would-not-go. Therefore the-father out came*



nī tyā-chyā inav<sup>a</sup>nyā karāy<sup>s</sup> lāg<sup>a</sup>lā. Lēkān bāp<sup>s</sup>sās parat  
*and him-of entreaties to-make began. The-son-by to-the-father in-return*  
 bōl<sup>a</sup>nā kēlān, 'bābā, ādz it<sup>a</sup>kī varsā mī tujyā-kaḍa khap<sup>a</sup>tō nī  
*speech was-made, 'father, to-day so-many years I of-thee-near labour and*  
 tudzā hukūm kaddī mōḍ<sup>a</sup>lā nāy. Asā asūn tū ma-lā  
*thy order ever was-broken not. This being by-thee me-to*  
 sōb<sup>a</sup>tyā-barōbar basūn pōst karāy<sup>s</sup> ēk śēl<sup>a</sup>dū suddā dilās  
*friends-with sitting a-feast to-make one small-goat even was-given-by-thee*  
 nāy<sup>s</sup>. Nī jyā-nā tudzā sag<sup>a</sup>lā paikā rāṇḍ-mandī ghālav<sup>a</sup>lān tā  
*not. And whom-by thy all money harlots-among has-been-spent that*  
 hā tudzā lēk ālyā-barābar tyā-chyā nāvān san kar<sup>a</sup>tōs.  
*this thy son came-as-soon-as of-him in-the-name a-festival makest.'*  
 Tyā-var bāpūs lēkās bōl<sup>a</sup>lā, 'tū mādze-dzaval rōdz-tsā as<sup>a</sup>tōs  
*Upon-that the-father to-the-son said, 'thou me-with always art*  
 nī dzā-kāy mādzā tē tudzā-ts. Pan āpun sarvā-nī ānan  
*and whatever mine-(is) that thine-alone-(is). But us all-by joy*  
 karāvā hē tsāng<sup>a</sup>lā hāy. Kāran, hā tudzā bhāv mēl<sup>a</sup>lā vhatā,  
*should-be-made this good is. Because, this thy brother dead was,*  
 tā jītā dzhālā; nī dzā sāṇḍ<sup>a</sup>lā vhatā, tā punā gāv<sup>a</sup>lā.  
*he alive has-become; and who lost was, he again is-found.'*



## BĀNKŌṬĪ.

The variety of Saṅgamēśvari spoken by Muhammadans is usually called Bānkōṭī, i.e., strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Saṅgamēśvari. The pronouns 'that' and 'who' are, however, *tō* and *dzō*, respectively, and the present tense of finite verbs is formed as in the Dekhan; thus, *mī mār<sup>a</sup>tō*, I strike.

The Hindōstānī suffix *vālā* is used to form nouns of agency; thus, *sēt<sup>a</sup>vālā*, a cultivator; *dukān<sup>a</sup>vālā*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 31.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

कोन एका मानसास दोन मुलंग होते । आनि त्या-पैकीं धाकटा आपल्या वापास म्हतला, बाबा, आमच्या मालमत्त्या-पैकीं जो हिंसा माज्या वाव्याचा आसल तो मला द्यावा । आनि त्यान आपली मालमत्ता त्यांजला वाटून-शान दिली । फुडे थोड्या दिसांनीं त्या धाकट्या मुलाची जी काय इष्टक होती ती सगली गोला करून-शानि तो एका दूर द्यासा-मदीं गेला । थिते चैनी-वाजी-मदीं सगली आपली दौलत घालवली । जवां आपली सगली दौलत त्यान घालवली, तवां त्या द्यासात मोठा दुकल पडला । आनि तो भिकारी भाल्या-मुले त्यास खाया-पिया मिले-नाय-सां भालां । आनि त्या द्यासा-मदीं याका शारात जाऊन-शानि एक्या गिरस्ता-कडे तो चाकरीस झाला । त्या गिरस्तान आपली डुकरां राखाय त्याला आपल्या शाता-मदीं धाडला । आनि ते येलस डुकरां जां भुसकाट खात होतीं तां जरी त्याला कोनी दिलां असतां तरी तां खान्यास तो तयार होता ॥



[ No. 31.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

## KONKAN STANDARD.

BĀNKŌṬĪ DIALECT.

(MANDANGAD, DISTRICT RATNAGIRI.)

## TRANSLITERATION AND TRANSLATION.

Kōn ēkā mān'sās dōn mul'ga hōtē. Āni tyā-paikī  
*Certain one to-man two sous were. And them-from-among*  
 dhāk'tā āp'lyā bāpās mhat'lā, 'bābā, ām-chyā māl'mattyā-paikī  
*the-younger his-own to-father said, 'father, our property-from-among*  
 dzō hisā mājyā vātyā-tsā āsal tō ma-lā dyāvā.' Āni  
*what share my share-of may-be that me-to should-be-given.' And*  
 tyān āp'li māl'mattā tyādz-lā vātūn-sān dili. Phudē  
*by-him his-own property them-to having-divided was-given. Afterwards*  
 thōdyā disā-nī tyā dhāk'tyā mulā-chī jī-kāy ishtak hōtī ti sag'li  
*a-few days-in that younger son-of whatever estate was that all*  
 gōlā karūn-sāni tō ēkā dūr dyāsā-madī gēlā. Thitē  
*together having-made he one distant country-into went. There*  
 chainī-bāji-madī sag'li āp'li daulat ghālav'li. Dzavā āp'li sag'li  
*luxurious-living-in all his-own property was-wasted. When his-own all*  
 daulat tyān ghālav'li, tavā tyā dyāsāt mōtā dūkal paḍ'lā; āni  
*property by-him was-wasted, then that country-in great famine fell; and*  
 tō bhikāri dzhālyā-mulē tyās khāyā-piyā milē-nāy-sā  
*he beggar having-become-owing-to to-him to-eat-and-to-drink was-got-not-thus*  
 dzhālā. Āni tyā dyāsā-madī yākā śārāt dzāūn-sāni ēkyā  
*it-became. And that country-into one in-town having-gone one*  
 girastā-kadē tō tsāk'ris rhālā. Tyā girastān āp'li duk'rā  
*householder-near he for-service remained. That householder-by his-own swine*  
 rākhāy tyā-lā āp'lyā śātā-madī dhād'lā. Āni tē-yēlas duk'rā  
*to-keep him-to his-own field-into was-sent. And at-that-time the-swine*  
 dzā bhus'kāt khāt hōtī tā dzari tyā-lā kōnī dilā as'tā  
*which husks eating were that even-if him-to (by-)anybody given had-been*  
 tarī tā khānyās tō tayār hōtā.  
*still that to-eat he ready was.*



## BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkari or Kāthōḍī, which is originally a Bhil dialect closely related to Khāndēśī, but has now been so much influenced by Marāṭhī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārli. The Vārlis, as also the Kātkaris, are said to be more like the Bhils than the Kōḷis. Their dialect is still more influenced by Marāṭhī than Kātkari.

Lastly there are three small dialects in Thana, *viz.*, Vād'val, Phuḍ'gī, and Sāmvēdi, which still have preserved many of the characteristic features of Gujarāṭi Bhili.

### KĀTHŌḌĪ OR KĀTKARĪ.

The Kātkaris are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the terra japonica, or *khair* tree. Their dialect is sometimes called Kātkari and sometimes Kāthōḍī or Kātvāḍī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

Khandesh . . . . .	110
Thana . . . . .	44,500
Jawhar State . . . . .	450
Janjira State . . . . .	700
Kolaba . . . . .	30,940
TOTAL . . . . .	76,700

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthōḍī must be derived from a form of speech closely related to Khāndēśī. The influence of the surrounding Marāṭhī dialects has, on the other hand, been so strong that the speech of the Kātkaris all over the Konkan now looks like a form of Marāṭhī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*; thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marāṭhī of the Konkan, while the suffix agrees with Khāndēśī and Gujarāṭi. The Marāṭhī form in *tsā* is also used; thus, *mājyā bā-chyā tsāk'rā-lā*, to the servants of my father. Similarly we find *gharā-mā* and *gharāt*, in the house; *sōh'rā* and *sōh'rē*, sons; *mā-nā*, my; *tu-nā*, thy; and *tujhyā samōr*, before thee; *tō*, that, and *yē(ghōḍā)*, this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *āhā*; 2, *āhās*; 3, *āhā*; plural, 1, *āhāv*; 2, *āhā*; 3, *āhāt* and *āhāt*. The past tense is 1, *hāt(ā)*; 2, *hātā(s)*; 3, *hātā*; plural, 1, *hātāv*; 2, *hātā*; 3, *hātāt* or *hutāt*. Another base *hī* occurs in forms such as *hinā*, he was; *hināt*, they were; *hī-hīna* and *hīn*, having been. Besides, we often meet with Marāṭhī forms such as *hōtā*, he was.



The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, *mā dṛāhā*, or *dṛātā-hā*, I go; *mā marā-hā*, I die; *tē khapahant*, they work. This seems to be the regular present tense. Other forms are *kuṭhas*, thou beatest; *rahas*, thou livest, he lives; *yēha* and *yēhē*, he comes, *vāṭēha*, it appears. Compare Khāndēśī *maras*, present singular of *mar-na*, to die.

The past tense is formed as in Khāndēśī; thus, *gyā*, he went; *ānā*, he came; *rah'nā*, and *rah'nā-hā*, he lived; *aḍṭṣan paḍ-nī*, difficulty arose; *yē kōnā-pasūn ikat lidās*, from whom did you buy this? *mā pāp karā-hā*, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are *khāi-nā*, having eaten; *vāṭihīn*, having divided; *ihīn*, having come; *māl'matā sōpī ṭākī*, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthōḍi is now, to a great extent, that of a Marāṭhī dialect, but that the originally different character is still easily recognised.



[ No. 32.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KATHODI DIALECT.

(DISTRICT KOLABA.)

## SPECIMEN I.

एके बाहासला दोन सोहरा हतात। त्यांतला लहान सोहरा बाहासला इसा आख, वा आपला काय आहां त्यांतला वाटा माला दो। मंग त्यानी वाटीहीन दिना। मंग तो पैसा लीहीन दूर मुलुखांत ग्या। त्यानी तिकडे जाहीन सारा पैसा उडवा। आनि तठ दुकल पडना। तठ त्यानी अडचन पडनी। तधवां त्या-पा कांहीं नाहीं। मंग तो सवकारा-कड चाकरी रहाना। त्यान इसा आखां डुकरां चारुला ज। तठ खावला काय नाहीं। तवां डुकरां खाइनां टाकत तो फोल मा खाइ रहां, इस त्यानी मनात आनं। त्याला कोनी काही ओपेलं नाहीं। मंग तो शुद्धि-वर आना। माने वासने घर बहु गडी खपहत, त्याला पोटभर भाकर मिळह। मा भुकेने मराहां। मा उटीन बाहांस-कड जाईन बाहांस मा आखीन वा मा बाहासनी देखत देवानी उलट पाप कराहां। आता-पसून तुना सोहरा मा नाहीं। माला गड्या-सारा ठ्येव। इसा म्हणून तो त्यान बाहास-कडे ग्या। तो दूर हता ते त्याला वासनी हेरा। त्याने मनांत वाडट वाटना। तो धावदी ग्या आनी त्यानी बगडीला मिठी मारी बाहासनी त्याला गुळा दिना। मंग बाहास-ला सोहरा आख, वा मातुभ्या-समूर देवानी उलट पाप कराहां। आतां माने बाहासना माला नाव आखुला लाज वाटेह। वा गड्याला म्हने, ज नी माने सोहराला चकोट अंगरखा घाल। त्यान हतांत आंगुठली घाल, आनि त्यानी पायमां जोडा घाल। मंग आपण सगळे जण खांव नी सण करूं। कारण माना सोहरा मरनेल तो जिवा थिना; तो गयेल तो आना। मंग ते सण करूं लागनात ॥

ओढ्यांत वडील सोहरा शेटांत हता। तो आपले घर आना तो हेरे गाना नी नाच हता। त्यान गड्याला बाहारा आनि गड्याला सोद हता, ईं काय। मंग गडी आंख तुना भाऊस आना, आनि वासला व्यस रीतिन भेटना, म्हणून तठ मोठी जेवणावळ घालीही। तो रागीना घरांत जा नाही। त्याना वास बाहेर इहीन त्याला समजवला लागना। मोठ्या सोहऱ्यानी बाहासला आंखां, ईं हेर,



ओठा वर्सा तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नाहीं । तरी माने मैतरा बरोबर मयी खुशाली करी म्हणून बोकड्या आम्हांस दिन्हेल नाहीं । आनि तुनी धाकटे सोहयानी जिंदगी कसविणी बरोबर नाहीं लागना नी उडावी टाकी, त्यासाठी ओठी मोठी जेवणावळ कसा करीस । तेधवां बाहासनी सोहराला आखां, सोहरा, तूं माने पाटी नेहमी आहांस, माना काय आहां ती सगळा तुनाच आहां । मजा करवां हसवां खेळवां इं करूला हता । कारन तुना भाऊस मरना हता तो जिवा थीहीन आना; जो गयेल तो आतां साँपडना ॥



[No. 32.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

## MARĀTHĪ.

KĀTHŌPĪ DIALECT.

(DISTRICT KOLABA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ekē bāhās-lā dōn sōh'rā hatāt. Tyāt'lā lahān sōh'rā bāhās-lā  
*One father-to two sons were. Them-among the-younger son father-to*  
 isā ākha, 'bā, āp'lā kāy āhā, tyāt'lā vātā mā-lā dyē.' Maṅg  
*so said, 'father, ours what is, that-in-from share me-to give.' Then*  
 tyā-nī vāṭihīn dinā. Maṅg tō paisā lihīn dūr mulukhāt  
*him-by having-divided was-given. Then he money having-taken far in-country*  
 gyā. Tyā-nī tik'dē dzāhīn sārā paisā ud'vā. Ānī taṭha dukaḷ  
*went. Him-by there having-gone all money was-squandered. And there famine*  
 paḍ'nā. Taṭha tyā-nī aḍ'tsan paḍ'nī. Tadhavā tyā-pā kāhī nāhī.  
*arose. There him-of difficulty arose. Then him-near anything was-not.*  
 Maṅg tō sav'kārā-kaḍa tsāk'rī rahā-nā. Tyā-na isā ākhā, 'ḍuk'rā  
*Then he a-rich-man-with in-service stayed. Him-by so it-was-said, 'swine*  
 tsāru-lā dza.' Taṭha khāva-lā kāy nāhī. Tavā, 'ḍuk'rā khāi-nā  
*feeding-for go.' There eating-for anything was-not. Then, 'the-swine having-eaten*  
 tākat, tō phōl mā khāi rahā,' isa tyā-nī manāt ānā.  
*used-to-throw, that husk I having-eaten stay,' so his in-mind came.*  
 Tyā-lā kōnī kāhī ōpēlā nāhī. Maṅg tō śuddhi-var ānā. 'Mā-nē  
*Him-to by-anyone anything was-given not. Then he senses-on came. 'My*  
 bās-nē ghar bahu gaḍi khapahant; tyā-lā pōṭ-bhar bhākar miḷaha.  
*father's in-house many servants working-are; them-to belly-full bread is-got.*  
 Mā bhukē-nē marāhā. Mā uṭīn bāhās-kaḍa dzāin bāhās mā ākhīn,  
*I hunger-with dying-am. I will-arise father-to will-go father-to I will-say,*  
 "bā, mā bāhās-nī dēkhat Dēvā-nī ulaṭ pāp karāhā. Ātā-pasūn  
*"father, (by-)me father-of in-sight God-of against sin done-is. Now-from*  
 tu-nā sōh'rā mā nāhī. Mā-lā gaḍyā-sārā ṭhyēv.'" Isā mhaṇūn tō tyā-na  
*thy son I am-not. Me servant-like keep.'" So having-said he his*  
 bāhās-kaḍē gyā. Tō dūr hatā tē tyā-lā bās-nī hērā. Tyā-nē manāt  
*father-to went. He far was then him the-father-by it-was-seen. His in-mind*  
 vāiṭ vāt'nā. Tō dhāv'dī gyā ānī tyā-nī bag'dī-lā miṭhī mārī  
*bad appeared. He running went and him-by ribs-to embracing was-struck*



bāhās-nī tyā-lā gulā dinā. Maṅg bāhās-lā sōh<sup>rā</sup> ākha, 'bā, mā  
*the-father-by him-to kiss was-given. Then the-father-to the-son said, 'father, (by-)me*  
 tujhyā-samūr Dēvā-nī ulaṭ pāp karahā. Ātā mā-nē bāhās-nā mā-lā nāv  
*thee-before God-of against sin done-is. Now my father-of me-to name*  
 ākhu-lā lāj vātēha.' Bā gaḍyā-lā mhanē, 'dza nī mā-nē sōh<sup>rā</sup>-lā  
*to-say shame seems.' The-father servant-to said, 'go and my son-to*  
 tsākōṭ aṅgar<sup>k</sup>khā ghāl. Tyā-na hatāt aṅguṭh<sup>l</sup>li ghāl, āni tyā-nī pāy-mā  
*good robe put. His on-hand ring put, and his feet-on*  
 dzōdā ghāl; maṅg āpaṇ sag<sup>l</sup>lē dzaṇ khāv nī saṇ karū. Kāraṇ  
*shoes put; then we all men will-eat and holiday will-make. Because*  
 mā-nā sōh<sup>rā</sup> mar<sup>nē</sup>l, tō jivā thīnā; tō gayēl, tō ānā.' Maṅg tē saṇ  
*my son had-died, he alive became; he had-gone, he came.' Then they holiday*  
 karū lāg<sup>nāt</sup>.  
*to-make began.*

Ōdhyāt vaḍil sōh<sup>rā</sup> śētāt hatā. Tō āp<sup>l</sup>lē ghar ānā, tō hērē,  
*In-the-meantime elder son in-field was. He his-own house came, he saw,*  
 gānā nī nāts hatā. Tyā-na gaḍyā-lā bāh<sup>rā</sup> āni gaḍyā-lā sōda-hatā,  
*singing and dance was. Him-by servant-to it-was-called and servant-to asked-was,*  
 'ī kāy?' Maṅg gaḍi ākha, 'tu-nā bhāūs ānā, āni bās-lā byēs  
*'this what?' Then the-servant said, 'thy brother came, and father-to good*  
 riti-na bhēt<sup>nā</sup>, mbaṇūn taṭha mōṭhī jēv<sup>nā</sup>vaḷ ghālī-hī.' Tō rāginā,  
*way-in met, therefore there great feast put-is.' He got-angry,*  
 gharāt dzā nāhī. Tyā-nā bās bāhēr ihin tyā-lā sam<sup>d</sup>zav<sup>l</sup>ā lāg<sup>nā</sup>.  
*in-house went not. His father out having-come him to-entreat began.*

Mōṭhyā sōh<sup>ryā</sup>-nī bāhās-lā ākhā, 'ī hēr, ōḍhā varsā tu-nī tsāk<sup>rī</sup>  
*The-elder son-by the-father-to it-was-said, 'this see, so-many years thy service*  
 kari; tu-nī gōshṭ mā kadī mōḍēl nāhī. Tarī mā-nē mait<sup>rā</sup> barōbar  
*was-done; thy word I ever broke not. Yet my friends with*  
 mayī khuśālī kari mbaṇūn bōk<sup>d</sup>yā āmhās dinhēl nāhī. Āni tu-nī  
*by-me merriment may-be-made therefore goat to-us was-given not. And thy*  
 dhāk<sup>tē</sup> sōh<sup>ryā</sup>-nī jind<sup>gī</sup> kas<sup>biṇī</sup> barōbar nādī lāg<sup>nā</sup> nī uḍāvi  
*younger son-by property harlots with connection was-made and having-squandered*

ṭāki, tyāsāthī ōḍhī mōṭhī jēv<sup>nā</sup>vaḷ kasā karis?' Tēdhavā bāhās-nī  
*was-thrown, him-for so-great big feast how is-made?' Then the-father-by*  
 sōh<sup>rā</sup>-lā ākhā, 'sōh<sup>rā</sup>, tū mā-nē pāṭi nēh<sup>mī</sup> āhās, mā-nā kāy āha  
*the-son-to it-was-said, 'son, thou me-of with always art, mine what is*  
 tī sag<sup>l</sup>ā tu-nā-ts āhā. Madzā kar<sup>vā</sup> has<sup>vā</sup> khē<sup>vā</sup> ī karū-lā hatā.  
*that all thine-only is. Feast to-make to-laugh to-play this to-do was.*

Kāraṇ tu-nā bhāūs mar<sup>nā</sup> hatā, tō jivā thihin ānā; dzō gayēi,  
*Because thy brother dead was, he alive having-become came; who had-gone,*  
 tō ātā sāpaḍ<sup>nā</sup>.  
*he now was-found.*



[No. 33.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KĀTHŌPI OR KĀTKARĪ DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

## A TALE.

दोन दोस एकेच वाटन संगत जाहँव । त्याना नदरमा एक आखल पडनेल । त्यामा एक बिहीनी एका भाडा-वर चढनेल, आन भाडाच्या खांद्यामा आपना जीव जगवा दपना । वीसरा आपल्या एकल्याच्यान अखला समोरानी नीबाव लागार नाहा, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा । त्यान मरुना ठोंग लीदाना कारन त्यान ऐकीला व्हाता, आखल मुरदाना सीवत नाहा । तो पडना आहा ती आखल त्याच्या डोयपा आनी आन त्याना काळीज कान आन नाक गंदवा पर त्या मानसान हालवेल नाही, दम धरी रहना, आन ती आखल तो मरी-गई ये ध्यानमा लीदा । ती आखल हेरी गई । ती आखल दुर पडनी पीहीला मानूस भाडा-वरून खाल उतरना आन वीसऱ्याना आखा, आखल तुज्या कानामा काय गुंदव हती । तो आखा, मी त्याना तोंड तुज्या काना-पा हेरा । त्याना दोसदार बोला, त्यामा मोठासा दपाडा नाहा । त्यान वडाच आखा, जा मानूस कासनीमा आहा ता आपल्या वचावाचा ईचार करवाहा आन आपल्या दोसदाराना फसवाहा ये लोकासी संगत करवा नाही ॥

## TRANSLITERATION AND TRANSLATION.

Dōn dōs ēkē-ts vāṭ-na saṅgat dṛāhāv. Tyā-nā nadar-mā ēk  
*Two friends the-same way-by in-company were-going. Them-of sight-in one*  
 āsval pad'nēl. Tyā-mā ēk bihīnī ēkā dṛhādā-var tsadh'nēl, ān dṛhādā-chyā  
*bear fell. Them-in one fearing one tree-on climbed, and the-tree-of*  
 khāndyā-mā āp'nā jīv dzag'vā dap'nā. Bis'rā āp'lyā ēk'lyā-chyān  
*the-branches-in his-own life to-save hid. The-second his-own by-self-alone*  
 asvalā samōrānī nibāv lāgār nāhā, āsā hērānī dzaminī-var  
*of-the-bear in-front protection would-occur not, so seeing the-ground-on*



paḍ'nā ān mar'nā-nā nimit lidā. Tyā-na maru-nā ḍhōṅ lidā-nā  
*fell and death-of pretence was-taken. Him-by dying-of pretence taking-of*  
 kāran, tyān aikēlā-vhātā, āsval mur'dā-nā sivat nāhā. Tō paḍ'nā-āhā  
*reason, by-him heard-was, bear a-corpse-to touching not-is. He fallen-was*  
 tī āsval tyā-chyā ḍōy-pā ānī ān tyā-nā kālīṇḍz kân ān nāk  
*that bear his head-near came and his heart ears and nose*  
 gand'vā, par tyā māt'sān hāl'vél nāhī, dam dhari rah'nā,  
*smelled, but that by-man it-was-moved not, breath having-held he-remained,*  
 ān tī āsval tō marī-gai yē dhyān-mā lidā. Tī āsval hēri  
*and that bear then dead-is this mind-in was-taken. That bear having-seen*  
 gai. Tī āsval dur paḍ'nī, pihilā mānūs .ḍzhāḍā-varūn khāl utar'nā  
*went. That bear far went, the-first man the-tree-from-on down alighted*  
 ān bis'ryā-nā ākhā, 'āsval tujyā kânā-mā kāy gundava hatī?' Tō  
*and the-other-to said, 'the-bear thy ear-in what whispering was?' He*  
 ākhā, 'mī tyā-nā tōṇḍ tujyā kânā-pā hērā.' Tyā-nā dōs'dār bōlā, 'tyā-mā  
*said, 'I his mouth thine ear-near saw.' His friend said, 'that-in*  
 mōthā-sā dapādā nāhā. Tyān vadā-ts ākhā, ḍzā mānūs kās'nī-mā  
*so-great a-secret was-not. Him-by so-much was-said, what man difficulty-in*  
 āhā tā āp'lyā batsāvā-tsā ichār kar'vāhā ān āp'lyā dōs'dārā-nā  
*is then his-own protection-of thought should-be-made and his-own friends-to*  
 phas'vāhā yē lōkā-sī saṅgat kar'vā nāhī.'  
*should-be-deceived such people-with company should-be-made not.'*

## FREE TRANSLATION OF THE FOREGOING.

### THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'



[No. 34.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KĀTHŌDĪ OR KĀTKARĪ DIALECT.

(DISTRICT THANA.)

## SPECIMEN III.

किन्या एका मानसाला दोन सोहरा हुतात । त्यातला धाकला बाहासला आखूला लागनाहा, वा मानी काय दौलत बाव्याला येऊनी ती मानी माला वाटा करी दे । मा वाडूलाच राहाँहा । मग त्यान्या बानी त्याला दौलत वाटी दिनी । मंग थोडक्या दिसानी धाकला सोहरा सगळी दौलत लीहीन दूर देसामा गेहा, आन तठ उधळपनान रहीन सगळी दौलत खपवी टाकी । मग त्यानी सगळा खर्ची टाकात मागून त्या देसामा मोठा काळ पडना । त्यामुळ त्याला अडचन पडूला लागनी । तवा तो त्या देसामा एका गरस्ता जवळ जाई रहना । त्या गरस्तानी त्याला डुकर चारूला आपल्या शेतामा घालवाहा । तठ त्याला वाटनाहा डुकरा जी टरफल खाहात तिच खाहीन पोट भरवाँ । दुसर त्याला कोनी काही ओपेल नाही । मग तो सुन्ही-वर इहीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या घरी जवर मंजूरकन्या पोट भराहाँ न मा अठ भुकन मराहाँ । मा आता मान्या वास-कड जायन न त्याला आखीन, वा, मा तुना न देवाना बहु अपराद कराहाँ । तूँ माला आता-पासून सोहरा नको आखशील । मा तुना गडी तुन्या गड्यामा रहीन, न पोट भरीन । तुन्या गड्यामा माला ठेव । मग तो उठीहीन आपल्या वास-कड गेहा । त्यान्या बाहासनी त्याला दुरूच हेराहा न त्याच्या पोटांमा रवंदळू लागनाहा । आन धाँवदी जाहीन त्याना गळामा मीठी घालीही, आन त्याना बगडीमा बगडी घालीन त्याला गुळा दीनाहा ॥



[ No. 34.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KÁTHŌPI DIALECT.

(DISTRICT THANA.)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mām'sā-lā dōn sōh'rā hutāt. Tyāt'lā dhāk'lā bāhās-lā  
*Some one man-to two sons were. Them-among the-younger the-father-to*  
 ākhū-lā lāg'nā-hā, 'bā, mā-nī kāy daulat vātyā-lā yēū-nī tī mā-nī  
*to-say began, 'father, my what property share-to is-to-come that mine*  
 mā-lā vātā kari dē; mā vāilā-ts rāhā-hā.' Mag tyā-nyā bā-nī  
*me-to share having-made give; I separate shall-live.' Then his father-by*  
 tyā-lā daulat vātī dīnī. Maṅg thōḍ'kyā disā-nī dhāk'lā  
*him-to property having-divided was-given. Then few days-in the-younger*  
 sōh'rā sag'i daulat lihī-na dūr dēsā-mā gēhā, ān taṭha  
*son all property having-taken far country-in went, and there*  
 udha|panān rahī-na sag'i daulat khap'vī ṭākī. Mag tyā-nī  
*riotously having-lived all property having-spent was-thrown. Then him-by*  
 sag'lā kharchī ṭākāt māgūn tyā dēsā-mā mōṭhā kāl  
*all having-spent was-thrown afterwards that country-in great famine*  
 paḍ'nā. Tyā-muḷa tyā-lā aḍ'tsan paḍū-lā lāg'nī. Tavā tō tyā dēsā-mā  
*fell. Therefore him-to difficulty to-fall began. Then he that country-in*  
 ēkā garastā dzava| dzāi rah'nā. Tyā garastā-nī tyā-lā ḍukar tsārū-lā  
*one householder near having-gone lived. That householder-by him swine to-tend*  
 āp'lyā sētā-mā ghāl'vā-hā. Taṭha tyā-lā vāt'nā-hā, ḍuk'rā jī ṭar'phal  
*his field-in sent-was. There him-to it-appeared, swine which husks*  
 khāhāt ti-ts khāhī-na pōṭ bhar'vā; dus'ra tyā-lā kōnī  
*ate that having-eaten belly should-be-filled; else him-to (by-)anybody*  
 kāhī ōpēl nāhī. Mag tō suddhī-var ihī-na āp'lyā jivā-lā  
*anything given was-not. Then he senses-on having-come his mind-to*  
 ākhū-lā lāgānā, 'mā-nyā bāpā-nyā gharī dzabar mandzūr-karyā  
*to-say began, 'my father's in-house a-great-many labourers*  
 pōṭ bharā-hā, na mā aṭha bhuka-na marā-hā. Mā ātā mā-nyā  
*belly fill, and I here hunger-with dying-am. I now my*  
 bās-kāḍa dzāy'n na tyā-lā ākhīn, "bā, mā tu-nā na Dēvā-nā  
*father-to will-go and him-to will-say, "father, by-me thee-of and God-of*



bahu ap'rād karā-hā. Tū mā-lā ātā-pāsūn sōh'rā nakō ākh'sil. Mā  
*much sin done-is. Thou me-to now-from son not will-say. I*  
 tu-nā gadī tu-nyā gadyā-mā rahin na pōt bharin. Tu-nyā  
*thy servant thy servants-among will-live and belly will-fill. Thy*  
 gadyā-mā mā-lā thēv." ' Mag tō uṭhīhin āp'lyā bās-kaḍa gēhā.  
*servants-among me keep." ' Then he having-risen his father-to went.*  
 Tyā-nyā bāhās-nī tyā-lā durū-ts hērā-hā, na tyā-chyā pōtā-mā  
*His father-by him far-even seen-was, and his belly-in*  
 ravanda|ū lāg'nā-hā, ān dhāv'dī dzāhin tyā-nā galā-mā mīṭhī ghālī-  
*to-move it-began, and running having-gone his neck-on embracing put-*  
 hī ān tyā-nā bag'dī-mā bag'dī ghālī-na tyā-lā gulā dīnā-hā.  
*was and his neck-on neck having-put him-to kiss given-was.*



## VĀRLĪ.

The Vārlis are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Mokhada, Murbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Vārlis have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Vārlis of the Dangs speak a Bhil dialect, founded on Gujarātī.

The Vārlis of Thana are also Bhils, and their language must originally have been of the same kind as other Bhil dialects and Khāndēśī. In the course of time it has, however, been so largely influenced by Marāṭhī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarātī.

According to the District Gazetteer the Vārlis have a tendency to shorten the words, and say for instance *kōṭ dās*, instead of *kōṭhē dātōs*, where are you going? Moreover, they use some peculiar words such as *nāng-nē*, to see. The specimen received from Thana corroborates these statements. *Nāng*, see; *nāngūn*, having seen, occur, and an instance of the so-called shortening of words is *vichār*, he asked, for which the fuller Marāṭhī form is *vichār'lā*.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marāṭhī of Poona, and, lastly, there is an admixture of Gujarātī.

*Ḍ* is used as in the dialects of the Northern Konkan in many cases where Standard Marāṭhī has *ē*; thus, *tatha*, there; *paḍ'lā*, it fell; *ḍuk'ra*, swine; *sāṅgan*, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, *tyāt-ṣī*, from among them; *tēnhā*, by him; *dēvā-tsē*, and *dēvā-chyā*, *gharā*, in God's house; *āhā*, *āha*, and *āhē*, is.

The aspirates are sometimes irregularly used; thus, *asāmi-na davad'lā*, the man sent him; *maṅgh*, afterwards; *dilhā* and *dilā*, given; *tēnhā* and *tyān*, by him.

In the inflection of nouns we find typical Konkan forms such as *bās-lā*, to a father; *bhās*, a brother; *ḍuk'ra*, swine, etc.

On the other hand, *ṇ*, *l*, and *ḍ* are used as in the Dekhan. Thus, *māṇ'sā-lā*, to a man; *dukāl*, famine; *paḍ'lā*, he fell. In *milat*, meeting, however, *l* is substituted for *ḷ* as in the Northern Konkan.

The Gujarātī element is chiefly seen in the vocabulary. Compare *bijā*, another; *pōtē*, by himself; *tyā-nē*, his; *marēl*, dead; *džarā*, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.



[ No. 35. ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

VĀRLĪ DIALECT.

(DISTRICT THANA.)

एका माणसाला दोन पोयरे होते। त्यातशी लहाना वासला विचार, वा इस्तेलाचा भाग जो माला येल तो दे। मंधा वानी इस्तेलाचा भाग सरखा वांटून दिल्हा। मंधा थोडके दीसानी लहाना पोयरा असघ लांव बिंजे गावांत घेन गेला। मंध तथ जाजन असघ इस्तेल उधळून टाकला। मंधा तेन्ह असघ खर्चून टाकल्या-वर तथ मोठा दुकाळ पडला। तैशी त्याला हाल पडलं। त्या-खाल तो तथचे एका असामी-जवळ जाजन रहला। ते असामीन त्याला डुकर चाराया त्याच्या शेतांत दवडलं। तड्ड डुकर टरफल खात ती पोते खाजन पोट भराव असं त्याला वाटलं। पण त्याला कोणी कांहीं दिलं नाहीं। तड्ड त्याची सुद जरा वलली न वोलला। माझे वासचें घरां कोठेक मजुराना खाया मिलत आहं न मी भुकेचा फार आभदलत आहं। मी अथशी माझे वा-कडे जाईन न त्याला सांगन, वा मी देवाचें उलटां न तुझे पुढां पाप केला आहे। आयाशीं तुम्हा पोयरा मी आहे अस तूं समजशीं नको। तुम्हा मी एक चाकरुच जसा आहं ॥



[ No. 35.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

VĀRLĪ DIALECT.

(DISTRICT THANA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mān<sup>a</sup>sā-lā dōn pōy<sup>r</sup>rē hōtē. Tyāt-sī lahānā bās-lā  
*One man-to two sons were. Them-in-from the-younger father-to*  
 vichār, 'bā istēlā-tsā bhāg dzō mā-lā yēl tō dē.' Maṅghā  
*asked, 'father estate-of share which me-to shall-come that give.' Then*  
 bā-nī istēlā-tsā bhāg sar<sup>k</sup>khā vātūn dilhā. Maṅghā thōd<sup>k</sup>kē  
*father-by estate-of share like having-divided was-given. Then few*  
 disā-nī lahānā pōy<sup>r</sup>rā as<sup>g</sup>gha lāmb bindzē gāvāt ghēn  
*days-in the-younger son all far another to-village having-taken*  
 gēlā. Maṅgh tatha dzāun as<sup>g</sup>gha istēl udh<sup>l</sup>lūn tāk<sup>l</sup>lā.  
*went. Then there having-gone all estate having-squandered was-thrown.*  
 Maṅghā tē-nhā as<sup>g</sup>gha khartsūn tāk<sup>l</sup>lyā-var tatha mōthā dukā|  
*Then him-by all having-spent being-thrown-after there great famine*  
 paḍ<sup>l</sup>lā. Tai-sī tyā-lā hāl paḍ<sup>l</sup>lā. Tyā-khāl tō tath-tsē ēkā  
*fell. Therefore him-to distress fell. That-under he there-of one*  
 asāmī-dzaval dzāun rah<sup>l</sup>lā. Tē asāmī-na tyā-lā duk<sup>r</sup>ra tsārāyā  
*person-near having-gone stayed. That person-by him-to swine to-feed*  
 tyā-chyā sētāt davad<sup>l</sup>lā. Tai duk<sup>r</sup>ra tar<sup>p</sup>phal khāt tī  
*his in-field it-was-sent. There swine husks used-to-eat them*  
 pōtē khāun pōt bharāva asā tyā-lā vāt<sup>l</sup>lā. Paṇ  
*himself-by having-eaten belly should-be-filled thus him-to it-seemed. But*  
 tyā-lā kōṇī kāhī dilā nāhī. Tai tyā-chi sud  
*him-to (by-)anybody anything was-given not. Then his consciousness*  
 dzarā val<sup>l</sup>i na bōl<sup>l</sup>lā, 'mādzhē bās-tsē gharā kōdhēk  
*somewhat was-turned and he-said, 'my father-of in-house how-many*  
 madzurā-nā khāyā milat āhā, na mī bhukē-tsā phār ābh<sup>d</sup>dalat āhā. Mī  
*servants-to to-eat got is, and I hunger-of much perishing am. I*  
 ath-sī mādzhē bā-kaḍē dzāin na tyā-lā sāṅgan, "bā, mī  
*here-from my father-to will-go and him-to will-say, "father, (by-)me*  
 Dēvā-tsē ul<sup>t</sup>tā na tudzhē puḍhā pāp kēlā āha. Āthā-sī tudzhā pōy<sup>r</sup>rā mī  
*God-of against and thee before sin done is. Now-from thy son I*  
 āhē asa tū samadz<sup>s</sup>ī nakō. Tudzhā mī ēk tsākaru-ts dzasā āhā."'  
*am thus thou wilt-consider not. Thy I one servant-only like am."*



VĀD<sup>a</sup>VAL.

The Vādvals are one of the sub-tribes of the Pāchkaśī Kun<sup>b</sup>is. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassein, Mahim, and Dahanu. Like the rest of the Pāchkaśī they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāṭhī of the Central and Northern Konkan. The cerebral *ḍ* is not, however, changed to *r* after vowels; thus, *ghōḍā*, a horse. The cerebral *ṇ* is often written, but seems to be pronounced as a dental, *n* being often written instead; thus, *pāṇi*, water; but *kōṇi*, anyone. The cerebral *ḷ* is used as in the Dekhan; thus, *dōḷā*, an eye; *miḷ<sup>a</sup>lā*, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vād<sup>a</sup>val shares with several Bhil dialects. The most important ones are as follows:—

*Ch* becomes *s* or *ś*; thus, *sākar*, a servant; *sāṇḍ*, moon; *śār*, four.

*S* and *ś* become *h*, i.e., probably the sound of *ch* in 'loch.' Thus, *hōṇa*, gold; *bah*, sit; *hāṅgaṭ<sup>a</sup>la*, it was said; *hēt*, field; *hēmbār*, hundred. The *s* of the genitive suffix *sā* usually becomes *h* and is often dropped altogether; thus, *bābā-hā*, *bābā-yā* and *bābā-ā*, of the father; *tyā gāvśā dukān<sup>a</sup>dārā-hyā mērsan*, from a shopkeeper in the village. Compare the Bhil dialects of Chhota Udepur, etc.

*H* is regularly dropped; thus, *āth*, a hand; *āy*, he is. Forms such as *hāy*, he is; *hōtā*, he was, are, however, also met with, and *h* is perhaps in reality a feeble *h*-sound, a kind of *spiritus lenis*.

Ordinary Marāṭhī forms occasionally also occur; thus, *sāt*, seven; *vis*, twenty; *pannās*, fifty.

Most of the common characteristics of the current language of Thana occur in this dialect. Thus we find *a* in many places where the dialects of the Dekhan have *e*; compare *dīla*, it was given; *lāg<sup>a</sup>la*, they began.

The Anunāsika is usually dropped; thus, *bari māh<sup>a</sup>ṇa*, good men; *tyāt-na*, from among them.

The case of the agent usually ends in *n*; thus, *bābān*, by the father; *tyān*, by him; *mīn* and *mīna*, by me.

The genitives of the personal pronouns are *māā*, *māyā*, *māy*, my; *tuā*, *tuvā*, thy; *ām-sā*, our; *tum-sā*, your.

The verb substantive is *hāy*, or *āy* in all persons of the singular; the plural forms are 1, (*h*)*āt*, 2, *āhā*, *āt*, 3, (*h*)*āt*. The past tense is 1, (*h*)*ōtāv*, *ōtā*, 2, *hōtā*, 3, *hōtā*; plural, *hōtē*.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, *mār<sup>a</sup>tāy*, I strike; 2, *mār<sup>a</sup>tē*, 3, *mār<sup>a</sup>tē*, plural 1, *mār<sup>a</sup>tāv*, 2, *mār<sup>a</sup>tā*, 3, *mār<sup>a</sup>tāt*. 'You go' is *tumī ḍgā*.

The past tense is regularly formed; thus, *gēlāv* or *gēlā*, I went, 2, *gēlā*, 3, *gēlā*; plural 1, *gēlāv*, 2, *gēlē*, 3, *gēlē*.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, *ālāy*, he has come; *gēl<sup>a</sup>tāv*, I have gone; *mēl<sup>a</sup>tā*, he had died. A curious form is *paḍ<sup>a</sup>lōā*, he was lost.

Future forms are *ahēn*, I shall be; *sāllān*, I shall go; *hāṅgēn*, I shall say; *mārikil*, thou wilt strike, etc.



Some forms and words are Gujarāṭi and not Marāṭhī; thus, *sā*, i.e. *chha*, six; *mērē*, near; *pōtē-hī* (*bāy'kō*), one's own (woman), wife; *bhukē*, with hunger; *pōṭ bharāvō*, the belly should be filled; *tyāt-na*, from among them, etc.

The mixed character of the dialect will be seen from the short specimen which follows.

[No. 36.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

VĀD'VAL DIALECT.

(DISTRICT THANA.)

एका माहणाला दोन पोर होते। त्यातून धकला बाबाला बोलला, बाबा माय वाव्याअ इस्तेक माला दे। मग त्यान त्याला इस्तेक वाटून दिला। मग थोड्या दिहात धकला पोर जकल हावटून लांब गेला, आन त्याला पैसा उडवाया लागला। मग त्यान जकल खपईल्या-वर त्याला मग घणा दुकाळ पडला। त्या-करता त्याला आडसण पडली। तवा तो तटनन एकाये मेरे जाजन रेयला। त्याला त्यान डुकर साराला त्याया हेतात धडल। तवा डुकर जी ठरफल खात आहत त्या-अरती त्यान माये पोठ भरावो अह त्याला वाटल। आन कोनी त्याला काय देई नाय। मग तो हुदी-वर आला-न बोलला माया बाबाया घरा साकराला कवडी-रोटी आय। पण आते मी भुके मरतय। मी उठून बाबाया-तय साळान आन त्याला हांगेन, वो बाबा, मिन आवाला वेगळ व तुया मेरे पाप केल। आता तुआ होकरा बोलाया मी घटत नाय। माला एका साकरा हारक ठेव। मग तो उठला-न बाबाया मेरे गेला। तो लांब अहे आवड्यांत त्याआ बाबा त्याला बगून कळवळला। मग त्यान धव-मारली अन त्याआ गळ्याला अटी मारली व त्याआ मुका घेटला। मग पोर त्याआ बोलला, बाबा, मी आवाला वेगळ व तुया मेरे पाप केल। आता तुवा होकरा बोलाया मी घटत नाय। पण बावान साकराला हांगतल। वर आंगड आणून याआ आंगात घल आणि याआ हातात वाकडा घल आणि पाया-मंद जोडा घल। मग आपण जकले जाण खावन हौस करू। कारण यो माआ पूत मेलता तो पुन जिता जाला, व पडलोआ तो मिळला। तवा ते मजा करू लागल ॥



[ No. 36.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

VĀP<sup>A</sup>VĀḌ DIALECT.

(DISTRICT

## TRANSLITERATION AND TRANSLATION.

Ēkā māh<sup>a</sup>pā-lā dōn pōr hōtē. Tyāt-na dhak<sup>a</sup>lā bābā-lā  
*One man-to two sons were. Them-among-of the-younger father-to*  
 bōl<sup>a</sup>lā, 'bābā, māy vātyāa istēk mā-lā dē.' Mag tyān tyā-lā istēk  
*said, 'father, my share-of estate me-to give.' Then him-by him-to estate*  
 vātūn dila. Mag thōdyā dihāt dhak<sup>a</sup>lā pōr dzak<sup>a</sup>la  
*having-divided was-given. Then few in-days the-younger son all*  
 hāv<sup>a</sup>tūn lāmb gēlā, ān tayālā paisā ud<sup>a</sup>vāyā lāg<sup>a</sup>lā. Mag  
*having-collected far went, and there money to-squander began. Then*  
 tyān dzak<sup>a</sup>la khapailā-var, tayālā mag ghaṇā dukāḷ paḍ<sup>a</sup>lā.  
*by-him all being-spent-after, there then mighty famine fell.*  
 Tyā-kar<sup>a</sup>tā tyā-lā ād<sup>a</sup>saṇ paḍ<sup>a</sup>lī. Tavā tō tat<sup>a</sup>nan ēkā-yē mērē  
*Therefore him-to difficulty fell. Then he there-of one-of near*  
 dzaūn rēy<sup>a</sup>lā. Tyā-lā tyān ḍukar sārā-lā tyā-yā hētāt  
*having-gone stayed. Him-to by-him swine feeding-for his in-field*  
 dhad<sup>a</sup>la. Tavā ḍukar jī tar<sup>a</sup>phal khāt āhat tyā-ar<sup>a</sup>ti tyān, 'mā-yē  
*it-was-sent. Then swine which husks eating were them-with by-him, 'my*  
 pōṭ bharāvō,' aha tyā-lā vāt<sup>a</sup>la. Ān kōnī tyā-lā kāy  
*belly should-be-filled,' thus him-to it-appeared. And anybody him-to anything*  
 dēi nāy. Mag tō hudī-var ālā-n bōl<sup>a</sup>lā, 'mā-yā bābā-yā gharā sāk<sup>a</sup>rā-lā  
*gave not. Then he senses-on came-and said, 'my father's in-house servants-to*  
 kav<sup>a</sup>ḍī rōṭī āy. Paṇ ātē mī bhukē mar<sup>a</sup>tay. Mī uṭhūn bābā-yā  
*how-much bread is. But here I with-hunger die. I having-risen father*  
 tay sāllān ān tyā-lā hāngēn, "vō bābā, min ābā-lā vēgaḷ va tu-yā  
*to will-go and him-to will-say, "O father, by-me Heaven-to against and thee-of*  
 mērē pāp kēla. Ātā tu-ā hōk<sup>a</sup>rā bōlāyā mī ghaṭat nāy. Mā-lā ēkā  
*before sin done-is. Now thy son to-say I worthy not. Me one*  
 sāk<sup>a</sup>rā hār<sup>a</sup>ka ṭhēv." Mag tō uṭh<sup>a</sup>lā-n bābā-yā mērē gēlā. Tō lāmb  
*servant like keep." Then he arose-and father-of near went. He far*  
 āhē āv<sup>a</sup>dyāt tyā-ā bābā tyā-lā bagūn kaḷ<sup>a</sup>vaḷ<sup>a</sup>lā. Mag tyān dhav  
*is that-in his father him having-seen felt-pity. Then by-him running*  
 mār<sup>a</sup>lī an tyā-ā gaḷyā-lā aṭī mār<sup>a</sup>lī va tyā-ā mukā ghēṭ<sup>a</sup>lā.  
*was-struck and his neck-to embracing was-struck and his kiss was-taken.*



Mag pōr tyā-ā bōl<sup>4</sup>lā, 'bābā, mī ābā-lā vēgaḷ va tu-yā mērē pāp  
 Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin  
 kēla. Ātā tu-vā hōk<sup>4</sup>rā bōlā-lā mī ghaṭat nāy.' Paṇ bābān sāk<sup>4</sup>rā-lā  
 is-done. Now thy son to-say I worthy not.' But the-father-by servants-to  
 hāngat<sup>4</sup>la, 'bara āng<sup>4</sup>ḍa ānūn yā-ā āngāt ghal, āṇi yā-ā hātāt  
 it-was-said, 'good robe having-brought his on-body put, and his on-hand  
 vāk<sup>4</sup>dā ghal āṇi pāyā-mand dzōḍā ghal. Mag āpaṇ dzak<sup>4</sup>lē dzāṇ  
 ring put and feet-on shoes put. Then we all persons  
 khāv<sup>4</sup>n haus karū. Kāraṇ yō mā-ā pūt mēl<sup>4</sup>tā, tō pun jītā  
 having-eaten feast shall-make. Because this my son had-died, he again alive  
 dzālā; va paḍ<sup>4</sup>lōā, tō miḷ<sup>4</sup>lā.' Tavā tē madzā karū lāg<sup>4</sup>la.  
 became; and was-lost, he was-got.' Then they merry to-make began.

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### PHUḌ<sup>4</sup>GĪ.

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals.

A list of Standard Words and Phrases in Phuḍ<sup>4</sup>gī has been received from Thana, and it shows that the dialect is almost identical with Vāḍ<sup>4</sup>vaḷ. Compare *ghōḍā*, a horse; *pāṇi* and *pāni*, water; *sākar*, a servant; *śār*, four; *hōna*, gold; *sāt*, seven; *vis*, twenty, etc.

The inflection of nouns and pronouns is the same as in Vāḍ<sup>4</sup>vaḷ; thus, *tuyā bābā-hyā gharāt kav<sup>4</sup>ḍē-ra pōr hāt*, how many sons are there in your father's house? *tum-sā*, your, etc.

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vāḍ<sup>4</sup>vaḷ and Phuḍ<sup>4</sup>gī are absolutely identical, and it is therefore safer to separate them.



## SĀMVĒDĪ.

The Sāmvēdīs live as husbandmen and gardeners in Bassein and Mahim. Their number is estimated at 2,700.

They speak a mixed dialect, the chief components of which are the current Marāṭhī of Thana and vulgar Gujarātī.

*Ch* has become *s* and *h*; thus, *sākar*, a servant; *nās<sup>s</sup>tyāt*, they dance; *āḍ<sup>h</sup>an*, difficulty. The suffix of the genitive is *hō*, *hā* or *ā*; thus, *bāpā-hā*, of a father; *rāṇḍā-ā*, of prostitutes.

*S* becomes *h*; thus, *dihāt*, in a day; *hōk<sup>r</sup>rō*, a son; *hēt*, a field. *Ns* becomes *hn* and *rs hr*; thus, *māhṇā-dō*, to a man; *vahrē*, years.

*Lil* becomes *il*; thus, *bōilō*, he said; *ghāilī*, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujarātī and Kōṅkaṇī; thus, *hōk<sup>r</sup>rō*, a son; *vāṭō*, a share. The corresponding feminine plural also ends in *ō*; thus, *rōṭhyō*, breads. The instrumental ends in *ē*, *hē*, and *dē*; thus, *nirbhayē*, without fear; *ānandā-hē*, with joy; *bhukē-dē*, with hunger.

The dative ends in *dō*; thus, *māh<sup>n</sup>pā-dō*, to a man. The usual Marāṭhī postpositions *lā* and *tē* (usually *dē*), also occur; thus, *bāpā-lā*, and *bāpā-tē*, to the father; *sāk<sup>r</sup>rā-dē*, to the servants.

The inflection of verbs mainly agrees with the Marāṭhī of Thana; thus, *hā*, thou art; *hāy*, he is; *hāt*, they are; *mar<sup>t</sup>tē*, I die; *vāṭ<sup>t</sup>tē*, it appears. The third person masculine of the past tense usually ends in *ō*; thus, *bōilō*, he said; *gēlō*, he went. We find, however, also forms such as *gēlā*, he went; *dhāḍ<sup>t</sup>lā*, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle; thus, *mēl-tō*, he had died.

On the whole the Sāmvēdī dialect must be characterised as a mechanical mixture of Konkan Marāṭhī and Gujarātī, as will appear from the specimen which follows.



[No. 37.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

SĀMVĒDĪ DIALECT.

(DISTRICT THANA.)

कोणे एका माहणादो दोन पुत होते । त्यातने धाकलो बापाते बोडलो, दादा, जो माहो वीष्टकीहो वाटो आहेदे तो माहो माते दे । मिंगे त्याह त्यान धन वाटून दिला । मिंगे थोड्या दिहात धाकलो होकरो जकला हवटून कडसो-कडे गेलो, आन निरभये जकल्या पैशाहो निकाल-पाडलो । मिंगे त्याया-मेरसा जकला खपल्यो-वर त्या गावा-मिने मोठो दुकाळ पडिलो । त्याहे त्याला आडहण जाली । तेगळा तो त्या गावा-मिने डुकर साया धाडला । तिगळा डुकर जी हालपटे खात्यात ती आपण खायां अहं वाटते । कोणे त्याला काय दिला नाय । तिगळा तो धारे-वर येऊन बोडलो, माहा बापाहा तडे साकरादो कवडे रोठ्यो खायादो हात, अने मे भुकेदे मरते । मे आते बापाहा-तडे जाते आन त्याला हांगाते, ओ बाबा, मे आभाहा इरुद आन तुया-मेरे पाप केला । आते तुवा होकरो हांग्या मे हारको नाय । तुया एका साकरा हारका माते ठोव । मिंगे तो उठून आपल्या बाबा द्यातो गेला । तो लांब हाय तोव त्याहो बाप त्यादो देखोन कळ-वळलो, आन त्याने धाओन त्याया गळ्यादो आठी घाईलो आन त्यादो गोको घेटलो । मिंगे त्याओ होकरो त्याला बोडलो, बाबा, आभाहा इरुद अने तुया-मेरे पाप केला अने मे आते तुवो होकरो हांग्या हारको नाय । तो पण बाप साकरादे बोडलो । बरा आंगडा हाडोन त्याया आंगा-मिने घाल अने याया हाता-मिने वाकुडो अने पाया-मिने वाणो घाल । मिंगे आपण जिवो मज्याये वेहो । कारण माहो होकरो मेलतो तो आते जेतो जालो, आन भालो तो लालो । तिगळा ते आनंदाहे हांडो लागलो ॥

तिगळा त्याओ मोठो होकरो हेतात होतो । तो घराया आलो तोड्या-मिने तुरे वाजत्यात आन नासत्यात आहो आकिलो । तिगळा एका साकराला हाक मारिली आन इसारला ई काय हाय । तो बोडलो, तुवो भा आलो अन तो तुआ दादाला हुकाहे मिळालो त्याहाटीमोठा जिवण केले । तिगळा तो रागाहे घरांत खिरे नाय । तिगळे त्याओ बाप बार येओन त्या हमजाज लागलो । तिगळा त्याने बापाला हांगिला । बग, मे तुई आवडे व्हरे साकरी केली, आन



तुई हांगी कते नाकारली नाय । तो पण होपल्या-बराबर सैन करेई तरी तु माते  
 वोकरुला दिला नाय । आन जाणे तुआ धन रांडाआ-बरोबर खाला तो तुओ  
 होकरो आलो तिगळा त्याआ-करिता मोठे जिवणे केले । तिगळा त्याआ बाप  
 बोडलो, तू जकलो जलम माआ मिरे हा, आन माई जकल धन तुआच हाय ।  
 पण आहा आणंद क्यो अही रीतस हाय । कारण तुवो भा मेलतो तो जेतो  
 जालो व भालो तो लालो हाय ॥



[ No. 37.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

SĀMVĒDĪ DIALECT.

(DISTRICT THANĀ.)

Kōṇē ēkā māh<sup>a</sup>nā-dō dōn put hōtē. Tyāt-nē dhākulō bāpā-tē  
*Some one man-to two sons were. Them-in-from the-younger father-to*  
 bōilō, 'dādā, dzō māhō vishtëkī-hō vātō āhēdē, tō māhō  
*said, 'father, which my the-estate-of share is, that mine*  
 mā-tē dē.' Miṅgē tyāh tyān dhan vātūn dilā.  
*me-to give.' Then to-him by-him wealth having-divided was-given.*  
 Miṅgē thōdyā dihāt dhāk<sup>a</sup>lō hōk<sup>a</sup>rō dzak<sup>a</sup>lā hav<sup>a</sup>tūn kaḍ<sup>a</sup>sō-kaḍē  
*Then few in-days the-younger son all having-gathered abroad*  
 gēlō ān nir<sup>a</sup>bhayē dzaklyā paiśā-hō nikāl pād<sup>a</sup>lō. Miṅgē tyā-yā  
*went and without-fear all money-of spending effected. Then him-of*  
 mēr<sup>a</sup>sā dzak<sup>a</sup>lā khap<sup>a</sup>lyō-var tyā gāvā-minē mōṭhō dukāl  
*near-being all being-spent-after that village-in great famine*  
 paḍilō. Tyā-hē tyā-lā ād<sup>a</sup>han dzālī. Tēg<sup>a</sup>lā tō tyā gāvā-minē dukar  
*fell. Therefore him-to difficulty became. Then he that village-in swine*  
 sārāyā dhād<sup>a</sup>lā. Tig<sup>a</sup>lā dukar jī hāl<sup>a</sup>patē khātyāt tī āpaṇ  
*to-feed was-sent. Then swine which husks eat that himself-by*  
 khāyā<sup>a</sup> ahā vāt<sup>a</sup>tē. Kōṇē tyā-lā kāy dilā  
*should-be-eaten thus appears. (By-)anyone him-to anything was-given*  
 nāy. Tig<sup>a</sup>lā tō dhārē-var yēūn bōilō, 'māhā bāpā-hā taḍē  
*not. Then he senses-on having-come said, 'my father-of place-at*  
 sāk<sup>a</sup>rā-dō kav<sup>a</sup>dē rōṭhyō khāyā-dō hāt, anē mē bhukē-dē mar<sup>a</sup>tē.  
*servants-to how-much breads eating-for are, and I hunger-with die.*  
 Mē ātē bāpā-hā taḍē dzātē ān tyā-lā hāngātē, "Ō hābā,  
*I now father's place-to will-go and him-to will-say, "O father,*  
 mē ābhā-hā irud ān tu-yā mērē pāp kēlā. Ātē tuvā  
*(by-)me Heaven-of against and thee-of before sin is-done. Now thy*  
 hōk<sup>a</sup>rō hāngyā mē hār<sup>a</sup>kō nāy. Tuyā ēkā sāk<sup>a</sup>rā hār<sup>a</sup>kā mā-tē ṭhōv."'  
*son to-say I worthy not. Thy one servant like me keep."'*  
 Miṅgē tō uṭhūn āp<sup>a</sup>lyā bābā hyā-tō gēlā. Tō lāmb hāy,  
*Then he having-risen his-own father this-to went. He far is,*  
 tōv tyā-hō bāp tyā-dō dēkhōn ka<sup>a</sup>val<sup>a</sup>lō ān tyā-nē  
*then his father him having-seen felt-compassion and him-by*  
 dhāōn tyā-yā galyā-dō āṭhī ghāilō ān tyā-dō gōkō ghēṭ<sup>a</sup>lō.  
*having-run his neck-to embracing was-put and him-to kiss was-taken.*



Mingē tyā-ō hōk'rō tyā-lā bōilō, 'bābā, ābhā-hā irud anē  
 Then his son him-to said, 'father, Heaven-of against and  
 tu-yā mērē pāp kēlā, anē mē ātē tu-vō hōk'rō hāngyā hār'kō  
 thee-of before sin is-done, and I now thy son to-say worthy  
 nāy.' Tō-pan bāp sāk'rā-dē bōilō, 'barā āng'dā hādōn  
 not.' Still-however the-father servants-to said, 'good coat having-brought  
 tyā-yā āngā-minē ghāl, anē yā-yā hātā-minē vākudō anē pāyā-minē  
 his body-on put, and this-of hand-on ring and feet-on  
 vāṇō ghāl. Mingē āpan jivō majyāyē bēhō. Kāraṇ mähō  
 shoes put. Then we will-eat in-merriment will-sit. Because my  
 hōk'rō mēl'tō, tō ātē jētō dzālō; ān bhālō, tō lālō.  
 son dead-was, he now alive became; and was-lost, he was-found.'  
 Tig'lā tē ānandā-hē hāṇḍō lāg'lō.  
 Then they joy-with to-overflow began.

Tig'lā tyā-ō mōṭhō hōk'rō hētāt hōtō. Tō gharā-yā ālō  
 Then his eldest son in-fields was. He house-to came  
 tōdyā-minē turē vādz'tyāt ān nās'tyāt āhō ākilō. Tig'lā ēkā  
 that-in trumpets they-play and they-dance thus he-heard. Then one  
 sāk'rā-lā hāk mārili ān isār'lā, 'ī kāy hāy?' Tō  
 servant-to a-call was-struck and it-was-asked, 'this what is?' He  
 bōilō, 'tu-vō bhā ālō, ān tō tu-ā dādā-lā hukā-hē miḷālō,  
 said, 'thy brother came, and he thy father-to happiness-with was-got,  
 tyāhātī mōṭhā jivan kēlē.' Tig'lā tō rāgā-hē gharāt  
 therefore great feast was-given.' Then he anger-with in-house  
 khirē-nāy. Tig'lē tyā-ō bāp bār yēon tyā hām'dzāū  
 would-enter-not. Then his father out having-come him to-appease  
 lāg'lō. Tig'lā tyā-nē bāpā-lā hāngilā, 'bag, mē tu-i  
 began. Then him-by the-father-to it-was-said, 'lo, (by-)me thy  
 āv'dē vah'rē sāk'ri kēli, ān tu-i hāngi katē nākār'li  
 these-many years service was-done, and thy word ever was-neglected  
 nāy. Tō-pan hōp'lyā-barābar sain karēi, tarī tu mā-tē  
 not. Still friends-with merry should-be-made, then (by-)thee me-to  
 bōk'ru-lā dilā nāy; ān dzā-nē tu-ā dhan rāṇḍā-ā-barōbar  
 a-kid was-given not; and whom-by thy wealth prostitutes-of-with  
 khālā tō tu-ō hōk'rō ālō, tig'lā tyā-ā karitā mōṭhē jiv'nē  
 was-eaten that thy son came, then his for-sake great feast  
 kēlē.' Tig'lā tyā-ā bāp bōilō, 'tū dzak'lō dzalam mā-ā mirē  
 was-made.' Then his father said, 'thou all time me-of near  
 hā, ān mā-i dzak'la dhan tu-ā-ts hāy. Paṇ āhā āṇand  
 art, and my all wealth thine-only is. But thus happiness



karyō-ahī      rītas   hāy.   Kāraṇ   tu-vō   bhā   mēl'tō,   tō   jētō  
*should-be-made-thus   proper   is.   Because   thy   brother   dead-was,   he   alive*  
 dzālō;   va   bhālō,   tō   lālō   hāy.'  
*became;   and   was-lost,   he   found   is.'*

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In the north of Thana Marāṭhī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māṅgēlās will therefore be subjoined.

The Māṅgēlās are a tribe of fishermen in Thana. The greatest numbers have been returned from Mahim, Bassein and Dahanu. The total number of Māṅgēlās returned at the Census of 1901 were 11,538. The dialect of the Māṅgēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhiwndi. It will be seen that it is a dialect of the same kind as Vāḍ'vaḷ, Sāmvedī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch*, *j*, and so on. It is, however, possible that they are in reality pronounced as in Marāṭhī.



[ No. 38. ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

SO-CALLED MĀNGELĀ' DIALECT.

(DISTRICT THANA.)

कोण्या एका माणसाला दोन पोराँ होतीं । तीमनसो धाकलो बापाला बोललो बापा, जो मालमत्तेहो वाँटो माना येव्याहो तो दे । मिंगे त्याला संपत्ति वाँटून दिली । मिंगे थोड्या दिहान धाकलो पोर सखली जमा करून दूर देशांत गेलो आणि त्याँ उधळेपणान वागून आपली संपत्ति उडविली । मिंगे त्यान सखली खर्चिल्या-वर त्या देशांत बोठो दुकाळ पडलो । त्या-मुळे त्याला अडचण पडू लागली । तवाँ तो त्या देशा-मनीं एका माणसा-खनी जाऊन रेलो । त्यान तर त्याला डुकरा सारव्याला आपल्या हेतांत धाडलो । तवाँ डुकराँ जीं टरफळा खात होतीं त्या-वर त्यान आपला पोटा भरवें अहे त्याला वाटला । आणि कुण त्याला कय दिलें नय । मिंगे तो शुद्धी-वर येऊन बोललो । माया बापाहो कवडो मोलक्यास भरपूर लोटी आय आणि मी भुकीन मरताँ । मी उठून आपल्या बापा-खनी जान व त्याला बोलेन, ओ बापा मी देवाहा विरुद्ध व तुया हमोर पाप केले, न ते आताँ-पासून तुयो पोर मी बोलव्याला लायक नय । आपल्या एका मोलक्या प्रमाणें माना ठेव । मिंगे तो उठून आपल्या बापा-खनी गेलो । तवाँ तो दूर आय अवढ्या-मनीं त्याहो बापू त्यास बघून कळवळलो । आणि त्यान धावून त्याहा गळ्यांत मिठी घातिली व त्याहा चुंबो घितिलो । मिंगे पोर त्याला बोललो बापा देवाहा विरुद्ध व तुया समोर मिन पाप केले आय । आणि आथा-पासून तुयो पोर बोलव्याला मी योग्य नय । परंतु बापान आपल्या साकराँस हांगितला । बरो भगो आणून याला घाल, आणि याहा हातांत आँगठी व पाया-मनीं जोडा घाल । मिंगे आपून खाऊन मजा करूँ । कारण यो मयो पोर मरालतो तो फिरून जितो झालो, व हरपलतो तो हापडलो । तवाँ ते मजा करूँ लागला ॥



[ No. 38.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

SO-CALLED MĀNGĒLĀ DIALECT.

(DISTRICT THANĀ.)

## TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā māṇ'sā-lā dōn pōrā hōtī. Tī-man-sō dhāk'lō  
*Some-one man-to two sons were. Them-in-of the-younger*  
 bāpā-lā bōl'lō, 'bāpā, jō māl'mattē-hō vātō mā-nā yēvyā-hō tō dē.'  
*father-to said, 'father, which property-of share me-to is-to-come that give.'*  
 Miṅgē tyā-lā sampatti vātūn dili. Miṅgē thōḍ'yā  
*Afterwards them-to property having-divided was-given. Afterwards few*  
 dihā-n dhāk'lō pōr sakh'li jamā karūn dūr dēsāt gēlō  
*days-after younger son all together having-made far country-in went*  
 āṇi tayā udhalēpaṇā-na vāgūn āp'li sampatti uḍavilī. Miṅgē  
*and there riotousness-with having-lived his property was-wasted. Afterwards*  
 tyān sakh'li kharchilyā-var tyā dēsāt bōṭhō dukāl paḍ'lō.  
*him-by all being-wasted-on that country-in big famine fell.*  
 Tyā-mulē tyā-lā aḍ'chaṇ paḍū lāg'li. Tavā tō tyā dēsā-manī ēkā  
*Therefore him-to difficulty to-fall began. Then he that country-in one*  
 māṇ'sā-khaṇī jāūn rēlō. Tyān tar tyā-lā ḍuk'rā sār'vyā-lā āp'lyā  
*man-near having-gone stayed. Him-by then him swine feeding-for his-own*  
 hētāt dhād'lō. Tavā ḍuk'rā jī tar'phalā khāt hōtī, tyā-var tyān  
*field-in was-sent. Then swine which husks eating were, those-on him-by*  
 āp'lā pōṭ bhar'vē ahē tyā-lā vāt'lā. Āṇi kuṇ tyā-lā  
*his-own belly should-be-filled so him-to it-appeared. And by-anybody him-to*  
 kay dilē nay. Miṅgē tō śuddhī-var yēūn bōl'lō, 'mā-yā  
*anything was-given not. Afterwards he sense-on having-come said, 'my*  
 bāpā-hō kav'dō mōl-karyās bhar-pūr lōṭī āy, āṇi mī bhukīn  
*father-of how-many servants-to sufficient bread is, and I hunger-with*  
 mar'tā. Mī uṭhūn āp'lyā bāpā-khaṇī jān va tyā-lā bōlēn, "ō  
*die I having-arisen my-own father-near will-go and him-to will-say, "O*  
 bāpā, mī Dēvā-hā viruddh va tu-yā hamōr pāp kēlē, na tē  
*father, (by-)me God-of against and thee-of before sin was-done, and that*  
 ātā-pāsūn tu-yō pōr mī bōl'vyā-lā lāy'k nay. Āp'lyā ēkā mōl-karyā-  
*now-from thy son I saying-for worthy not. Your-own one servant-*  
 pramāṇē mā-nā ṭhēv." 'Miṅgē tō uṭhūn āp'lyā bāpā-khaṇī  
*like me keep." 'Afterwards he having-arisen his-own father-near*



gēlō. Tavā tō dūr āy av<sup>ā</sup>dhya-manī tyā-hō bāpū tyās baghūn  
*went. Then he far is that-much-in his father him having-seen*  
 ka<sup>ā</sup>va<sup>ā</sup>lō. Āṇi tyān dhāvūn tyā-hā galyāt mithi ghātīli va  
*pitied. And him-by having-run his neck-on embrace was-put and*  
 tyā-hā chumbō ghitilō. Miṅgē pōr tyā-lā bōl<sup>ā</sup>lō, 'bāpā, Dēvā-hā  
*his kiss was-taken. Afterwards son him-to said, 'father, God-of*  
 viruddh va tu-yā samōr min pāp kēlē āy. Āṇi āthā-pāsūn tu-yō pōr  
*against and thee-of before by-me sin done is. And now-from thy son*  
 bōl<sup>ā</sup>vyā-lā mī yōgya nay.' Parantu bāpān āp<sup>ā</sup>lyā sāk<sup>ā</sup>rās hāṅgit<sup>ā</sup>lā,  
*saying-for I worthy not.' But the-father-by his servants-to it-was-said,*  
 'barō jhagō āṇūn yā-lā ghāl, āṇi yā-hā hātāt āṅ<sup>ā</sup>ṭhī va  
*'good cloth having-brought this-one-to put, and this-of on-hand ring and*  
 pāyā-manī jōdā ghāl. Miṅgē āpūn khāūn majā karū. Kāraṇ  
*feet-on shoes put. Then we having-eaten merry will-make. Reason*  
 yō mā-yō pōr marāl<sup>ā</sup>tō, tō phirūn jītō jhālō; va harapāl<sup>ā</sup>tō tō  
*this my son dead-was, he again alive became; and lost-was he*  
 hāpaḍ<sup>ā</sup>lō.' Tavā tē majā karū lāg<sup>ā</sup>lā.  
*was-found.' Then they merry to-make began.*



## MĀHĀRĪ.

The Mahārs are found all over the Bombay Presidency. Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood. Compare pp. 300 and ff.; and 351 and ff. Specimens of their language have been forwarded from Thana. According to the District Gazetteer it is ordinary Marāṭhī, with some strange words, and, especially in the north, with a curious accent.

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana. They are also known under other names, such as Dhēd Holia, and Parvārī. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāṭhās to help the Dēsmukhs and the Dēspāṇḍyās to collect the revenue.

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāṭhī.

*E* and *ō* are commonly written *yā* and *vā*, respectively. Thus, *tyā*, Standard *tē*, that; *ghvārā*, horse; *ghōrē*, horses. Instead of *yā* we also find *ya* and *yō*; thus, *yak* and *yōk*, one. Final *ē* commonly becomes *a*; thus, *bhuka-na*, Standard *bhukē-nē*, with hunger. The instances just given show that the Anunāsika is commonly dropped.

*A* apparently has a broad sound. Compare *ānōnd*, happiness; *harōs*, joy, etc.

There is no cerebral *n*, *ḍ*, or *ḷ*. Compare *pānī*, water; *ghvārā*, horse; *ḍvālā*, eye.

*Ṭs* is often substituted for *s*; thus, *hīṭṣā*, share; *duṭskōl*, famine.

*V* is dropped before *i* as usual; thus, *īs*, twenty; *istō*, fire.

Note the tendency to aspiration in words like *hāt*, eight; *nhav*, nine; *dhāt*, tooth, and so forth.

Forms such as *jyēlā* and *gyālā*, went; *jhyētla* and *ghyātla*, took, are well known from other neighbouring dialects.

The inflexional system is mainly regular. The neuter gender is on the road to disappearance, it being often replaced by the masculine.

With regard to nouns we may note the oblique base ending in *s* in forms such as *tuhyā bāpus-lā*, to thy father. Note also forms such as *śātān*, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare *mahā*, *māḍzhā* and *māḍzā*, my; *tyāhā* and *tyāṭṣā*, his; *hāmī*, we; *tumī* and *tumhī*, you. Note also *manā*, to me; *miyā* and *mīhā*, by me; *tuyā* and *tunhā*, by thee, and so forth.

The present tense of the verb substantive is inflected as follows:—

Sing. 1 <i>hāyē</i>	Plur. 1 <i>hārō</i>
2 <i>hāyēs</i> , <i>hāyas</i>	2 <i>hā</i>
3 <i>hāyē</i> , <i>hāy</i>	3 <i>hāyēt</i> , <i>hīyēti</i> .

Other verbal forms are regular. Compare *ālāy*, he has come; *ḍāin*, I shall go; *mhanan*, I shall say.



Note *sāngla*, said; *tsārāyāsni*, in order to tend; *mhangāy-lā*, to be called; *vāṭun-sani*, having divided, and so forth.

For further details the student is referred to the specimen which follows.

[No. 39.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

MARATHI.

MĀHĀRĪ DIALECT.

(DISTRICT THANA.)

काना योका मानसाला हान मुलग कृत । आनीख त्या-मंधला धाकला  
वापुसला म्हनला, बाबो जो मालमिलकतीचा हिच्चा मना मिलायचा तो मना  
दे । मंग त्यान तो समदा पैका वाटुन-शनि धिला । थोरक्या दिवसानी त्या  
धाकला प्वार समद दिर्वे गोला करुन-शनि लांबच्या पर्देसांत ग्याला आन तिठ  
उधल्यपनान व्याफाम रहून त्या समदा धन उधलून टाकला । मंग त्यान त्या  
दिर्वे समद खराचल्या-वर त्या देशा-मन्हीं स्वाटा दुचकोल परला । त्या-मुल त्याला  
जागो-जाग आरचान परू लागली । तंधी तो त्या देशा-मंधल्या यका गिरस्ता पशि  
जाउन-शनि हायला आन त्या गिरस्तान डुकरा चारायास्त्री आपल्या शातान  
पाठडल । ती डुकरा जी ठरफला खात कृती त्या-वरथि त्यान आपला प्वाट भरावा  
अस त्याला कलल । आन त्या वक्ती त्याला कान काय वि धिला नाय । तंधी तो  
सुद्धी-वर यजन म्हंगाला । मद्धा बाबोच्या मंजुरदाराना प्वाट भर भाकौर हाये  
आन मी भुकन मरोतो । मी उठुन-शनि आपल्या वापुस-कर जाडन त्याला म्हनन,  
हावो बाबो मिंहा आकासा डुरुधा आन तुच्या संवुख लय पाप क्वाल हाये । आथा  
डुठुन-शनि तुंभा प्वार म्हंगायला मना लय सरमा वाटते । आपल्या यका चाकरा  
परमान मना संभाल । तो उठुन-शनि आपल्या बापा-कर ज्याला । तवाँ तो लय दूर  
आये इतक्या-मन्हीं त्याचा वापुस त्याला हेरुन-शनि लय कलवलला । त्या वक्ती त्यान  
पलुन-शनि त्याहा गल्या-मन्हीं मिठी मरली आन त्याच मुक ध्यातल । मंग प्वार  
त्यासनी म्हंगाला, वो बाप्पो आभाला डुरुधा आन तुच्या संवुख मिंहा पाप क्वाल  
हाये । आन आथा-पून तुभा प्वार म्हंगायला वास्तकि न्हायी । त्या वक्ती  
वापुसन आपल्या न्हाकरास फर्माडल, लय व्यस योक डगला आनुन-शनि  
याला पेहरवा । आन याच्या हाता-मन्ही यक मंदी पायान उवारा घाला । मंग  
मांजोरी न्हासरु आनुन-शनि काटा आन आपुन वी खाजन पिउन-शनि खुचि



व्हवू । कारान कीं य माज प्वार म्याल व्हत त्या सजी भाल आन गमावला  
व्हता त्या गावला हाये । ते नाचू उरून हरोस करायासनी लागले ॥

त्या वक्ती त्याचा वरला पुतुर शातान व्हता । तो यवून घरा-गोटी धरा-  
कल्या-वर त्यान वजची न्हाच हायीकल । तंधी चाकोर-मानसातील योक  
आसामी बलवुन-शनि त्यान पुसल, ह्या काय हाय । तवा त्यान सांगल  
किनय तुम्हा भाव आलाय आन तो तुम्हा वापुसला सुखाचा मिलला । आवस्था  
कर्ताना त्यान मांजोरी वासरू कापला हाये । तंधी तो लय कुर्धी भरून-शनि  
आन मन्ही जाय-ना । म्हुन-शनि त्याचा बावो भायर यजन त्या संग ग्वारग्वार  
बोलू ल्हागला । पन वापुसला जाव धिला कीं पद्य मिंहा इतकी साला  
तुम्हा गोटी चाकरी करून-शनि तुम्हा हुकुम वि कंदी म्वारला न्हाय । तरी-पन  
मिंहा आपल्या खेलगत्या-प खुचेली करावी म्हुन-शनि तुम्हा कंदी कडु वि धिला  
न्हाई । आन ज्यान तुम्ह्या समदा धन कलवातनी-संग खादुन-शनि टाकल्हा  
त्योयो तुम्हा प्वार आलाय तुम्हा त्याच्या जिवासाठी मांजोरी व्हासरू कापलास ।  
त्या वक्ती त्यान त्या-संग ब्यालन क्हाल, प्वारा तु हार घरी म्हा गोटी हायस ।  
आन मांजी समदी धन-दौलत तुंजीच हाये । परन्तु हरोस व आनोंद करावा  
ह्य वाजयी व्हत । कारान कीं यो तुंजा भावो ग्याला व्हता तो फिरून सजी  
हाये । गमावला व्हता तो गावला हाये ॥



[No. 39.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

MĀHĀRĪ DIALECT.

(DISTRICT THANĀ.)

## TRANSLITERATION AND TRANSLATION.

Kṡānā-yōkā mān'sā-lā dvān mul'ga vhata. Ānikh tyā-mandh'lā  
*Some-one man-to two children were. And them-in-being*  
 dhāk'lā bāpus-lā mhan'lā, 'bābō, dzō māl-mil'kati-tsā hitstsā ma-nā  
*younger father-to said, 'father, which property-of share me-to*  
 milāy-tsā tō ma-nā dē.' Maṅg tyā-na tō sam'dā paikā vātun-  
*to-be-obtained that me-to give.' Then him-by that whole money divided-*  
 śani dhilā. Thōr'kyā div'sā-nī tyā dhāk'lā pvar sam'da dirvē  
*having was-given. Few days-in that young child all money*  
 gōlā karun-śani lāmb'chyā pardēsāt gyālā, ān tiṭha  
*together made-having far-being other-country-in went, and there*  
 udhalyapanā-na byāphām rahūn tyā sam'dā dhan udh'lūn  
*debauchery-with heedless lived-having that all property wasted-having*  
 tāk'lhā. Maṅg tyā-na tyā dirvē sam'da kharāts'lyā-var tyā dēsā-  
*was-thrown. Then him-by that money all spent-on that country-*  
 manhī mvātā dutskōl par'lā. Tyā-mula tyā-lā dzāgō-dzāg ārtsān parū  
*in big famine fell. Therefore him-to everywhere difficulty to-fall*  
 lāg'li. Tandhī tō tyā dēsā-mandh'lyā yakā gir'stā-paśi dzāun-śani  
*began. Then he that country-in-being one householder-near gone-having*  
 rhāy'lā. Ān tyā gir'stā-na duk'rā tsārāyās-nī āp'lyā śātān pāṭhailā.  
*lived. And that householder-by swine feeding-for his field-in it-was-sent.*  
 Ti duk'rā jī ṭar'phalā khāt vhati tyā-var-thī tyā-na āp'lā  
*Those swine which husks eating were those-on-from him-by his-own*  
 pvāt bharāvā asa tyā-lā kal'la. Ān tyā vaktī tyā-lā kvān  
*belly should-be-filled so him-to appeared. And that time-at him-to by-anybody*  
 kāy-bi dhilā nāy. Tandhī tō suddhī-var yaūn mhaṅgālā, 'mahyā  
*anything-even was-given not. Then he sense-on come-having said, 'my*  
 bābō-chyā mañjurdārā-nā pvāt-bhar bhākōr hāyē. Ān mī bhuka-na  
*father-of hired-servants-to belly-full bread is. And I hunger-with*  
 marōtō. Mī uṭhun-śanī āp'lyā bāpus-kara dzāin, tyā-lā mhanan,  
*die. I arisen-having my father-near will-go, him-to will-say,*  
 "hāvō bābō, mīhā ākāsā irudhā ān tuhyā sambukh laya pāp  
 "O father, me-by heaven against and of-thee before much sin  
 kyāla hāyē. Āthā ithun-śani tūdzhā pvar mhaṅgāy-lā ma-nā laya sar'mā  
 done is. Now from thy son call-myself-to me-to much shame



vāt<sup>ā</sup>tē. Āp<sup>ā</sup>lyā yakā tsāk<sup>ā</sup>rā parmāna ma-nā sambhāl." To n̄hun-  
*appears. Your-own one servant as me consider."* He arisen-  
 śani āp<sup>ā</sup>lyā bāpā-kara jyālā. Tavā tō laya dūr āyē, it<sup>ā</sup>kyā-manhī  
*having his father-near went. Then he much far is, this-much-in*  
 tyā-tsā bāpus tyā-lā hērun-śani laya kal<sup>ā</sup>val<sup>ā</sup>lā. Tyā vakti tyā-na  
*his father him-to seen-having much pitied. That time-at him-by*  
 palun-śani tyāhā galyā-manhī miṭhī mār<sup>ā</sup>li ān tyā-tsa muka  
*run-having his neck-on embracing was-struck and his kiss*  
 ghyāt<sup>ā</sup>la. Maṅ pvar tyās-ni mhaṅgālā, 'vō bāppō, ābhā-lā irudhā  
*was-taken. Then child him-to said, 'O father, heaven-to against*  
 ān tuhyā sambukh mīhā pāp kyāla hāyē. Ān āthā-pūn tudzhā pvar  
*and of-thee before by-me sin done is. And now-from thy child*  
 mhaṅgāy-lā vāstaki nhāyī.' Tyā vakti bāpus-na āp<sup>ā</sup>lyā nvhāk<sup>ā</sup>rās  
*to-call-myself fitness not-is.' That time-at father-by his servants-to*  
 pharmāila, 'laya byas yōk ḍag<sup>ā</sup>lā ānun-śani yā-lā pēh<sup>ā</sup>ravā; ān  
*it-was-ordered, 'much good one robe brought-having this-to put-on; and*  
 yā-chyā hātā-manhi yak mandī, pāyān ḍzvārā ghālā. Maṅ māndzōri  
*this-of hand-on one ring, feet-on shoes put. And fat*  
 vhas<sup>ā</sup>rū ānun-śani kātā. Ān āpun bī khāūn piun-śani  
*calf brought-having kill. And we also eaten-having drunk-having*  
 khuchi vhavū. Kārān kī ya mādza pvar myāla vhata, tyā śaji  
*happy shall-be. Reason that this my child dead was, it alive*  
 ḍzhāla; ān gamāv<sup>ā</sup>lā vhatā, tyā gāv<sup>ā</sup>lā hāyē.' Tē nātsū urūn  
*became; and lost was, it found is.' They dancing jumping*  
 harōs kārāyās-ni lāg<sup>ā</sup>lē.  
*joy to-make began.*

Tyā vakti tyā-tsā var<sup>ā</sup>lā putur śātān vhatā. Tō yavūn  
*That time-at his big son field-in was. He come-having*  
 gharā-gōṭi dharāk<sup>ā</sup>lyā-var tyā-na vajatrī nhāts hāyik<sup>ā</sup>la. Tandhi tsākōr-  
*house-near coming-on him-by music dance was-heard. Then servant-*  
 mām<sup>ā</sup>sātīl yōk āsāmī bal<sup>ā</sup>vun-śani tyā-na pus<sup>ā</sup>la, 'hyā kāy hāya?'  
*men-among one person called-having him-by it-was-asked, 'this what is?'*  
 Tavā tyā-na sāng<sup>ā</sup>la kinay, 'tudzhā bhāv ālāy, ān tō tuhyā  
*Then him-by it-was-said that, 'thy brother come-has, and he thy*  
 bāpus-lā sukhā-tsā mil<sup>ā</sup>lā. Āvaryā-kartānā tyā-na māndzōrī vās<sup>ā</sup>rū kāp<sup>ā</sup>lā  
*father-to happiness-of was-met. This-reason-for him-by fat calf killed*  
 hāyē.' Tandhi tō laya kurdhi bharun-śani ān manhi  
*is.' Then he much anger-with filled-having-become and inside*  
 ḍzāy-nā. Mhun-śani tyā-tsā bābō bhāyar yaūn tyā-sānga gvār-  
*would-not-go. Therefore his father outside come-having him-with sweet-*  
 gvār bōlū lhāg<sup>ā</sup>lā. Pan bāpus-lā jāb dhilā kī, 'pahya, mīhā  
*sweet to-speak began. But father-to answer was-given that, 'lo, me-by*



it'kī sālā tuhyā-gōṭi tsāk'rī karun-śani tūdzhā hukum-bi kandī  
*so-many years thy-near service done-having thy order-even ever*

mvār'lā nhāy. Tārī-pan mīhā āp'lyā khēl'garyā-pa khutsēli  
*was-broken not. Still me-by my playmates-with merriment*

karāvī mhun-śani tunhā kandī kaḍḍu bi dhilā nhāi. Ān  
*should-be-made said-having thee-by ever kid even was-given not. And*

jiyā-na tūjhyā sam'dā dhan kal'vāt'nī-saṅga khādun-śani ṭāk'lhā,  
*whom-by thy all property harlots-with eaten-having was-thrown,*

tyō yō tūdzhā pvār ālāy, tunhā tyā-chyā jivāsāthī māndzōrī vhas'rū  
*that this thy son come-has, thee-by his life-for fat calf*

kāp'lās.' Tyā vakti tyā-na tyā-saṅga bvāl'na kyāla, 'pvārā,  
*was-killed-by-thee.' That time-at him-by him-to saying was-made, 'son,*

tu hār gharī mahyā gōṭi hāyas; ān māji sam'di dhan-daulat tūji-ts  
*thou all time of-me near art; and my all property thine-only*

hāyē. Parantu harōs va ānōnd karāvā, hya vādz'yī vhata.  
*is. But joy and happiness should-be-made, this proper was.*

Kārān kī yō tūdzā bhāvō myālā vhatā, tō phirūn saji hāyē;  
*Reason that this thy brother dead was, he again alive is;*

gamāv'lā vhatā, tō gāv'lā hāyē.'  
*lost was, he found is.'*



## KŌŊKANĪ.

KŌŊkanĪ is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

The name KŌŊkanĪ seems to be of a relatively recent date. The authors who first mentioned the language describe it as *lingua bramanica*, *lingua Canarim* or *Canarina*, *lingua bramana Goana*, and so forth. KŌŊkanĪ means the language of the Konkan, *i.e.*, the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance; and the common statement that there are two main dialects of Marāṭhī, Dakhaṇī and KŌŊkanĪ, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marāṭhī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name KŌŊkanĪ should be reserved for this latter form. It is pronounced *KŌŊkanĪ* and *KŌŊkṇĪ* in the north, and *KonkanĪ* in the south. The original seat of the language was Gōmānta or Goa, and it is, therefore, often called Gōmāntakī or Goanese. After the Portuguese had conquered Goa a large number of Brāhmaṇs and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskarī*, *Kuḍālī* and *Mālvaṇī*.

The KŌŊkanĪ language is spoken throughout the Konkan from Malwan in the north to Karwar in the south. The purest form is considered to be that spoken in Tishwaḍa in Sasṭī, a province of Goa. In North Kanara, KŌŊkanĪ is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkane settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, KŌŊkanĪ is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum KŌŊkanĪ is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as KŌŊkanĪ, Gōmāntakī, and Bārdēskarī. Under the latter name it is also spoken in Khanapur, by the Bardeskars, a tribe of Marāṭhā Brāhmaṇs, which forms one of the subdivisions of the Śēṇvis.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. KŌŊkanĪ is, moreover, the main language of the State. It is usually known as Kuḍālī, *i.e.*, the language of the Kudal Peta. The same name is also used in Ratnagiri where KŌŊkanĪ is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name Mālvaṇī under which the language is locally known.

KŌŊkanĪ has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāṭhī of the district.



A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōṅkaṇī and Kuḍālī speaking people are found in Bombay Town and Island.

Kōṅkaṇī is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāṭhī through the dialects known as Saṅgamēśvarī and Bāṅkōṭī.

Linguistic Boundaries.

Kōṅkaṇī is a Marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech.

Relation to Marāṭhī.

Kōṅkaṇī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhī. The tradition according to which the Śēṇvīs, a tribe of Brāhmaṇs who have largely spread over the Konkan from Goa, were originally brought from Trihōtra by Paraśurāma, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇī has a different origin from Marāṭhī and is derived from some old dialect called Sarasvatī Bālabhāshā, which was originally spoken in Tihut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇī, are of a similar opinion, and contend that Kōṅkaṇī is not a dialect of Marāṭhī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhī and Kōṅkaṇī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kōṅkaṇī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 3 and ff.

Kōṅkaṇī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers.

Dialects.

In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāṭhī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dāldī and Chitpāvanī, and these as well as Kuḍālī will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōṅkaṇī grammar below.







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Compare the authorities mentioned above on pp. 15 and ff.

Kōṅkaṇi is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kōṅkaṇi among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of 'the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.'

Literature.



Under such circumstances it cannot be wondered that the study of Kōŋkāŋi was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first Kōŋkāŋi grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular *Ōvi* metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in Kōŋkāŋi has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese*, quoted under authorities.

A national literature in Kōŋkāŋi does not exist. Some lyrical poems have, however, been printed by Mr. M. V. d'Abreu in his periodical publication *Ramalhinho*, Goa, 1866.

The old Kōŋkāŋi literature is said to have been written in the Dēvanāgarī alphabet which was also used by Carey in his translation of the New Testament into this dialect. Later on the Kanarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

**Pronunciation.**—Kōŋkāŋi is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Śēṇvis of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anunāsika is much more strongly pronounced than is the case in Standard Marāṭhī, and sometimes entirely supersedes a following sound; thus, *paryān*, for *paryant*, until; *śetān*, for *śetānt*, in the field. It is usually replaced by the class nasal before all mute consonants; thus, *śetānt*, Standard Marāṭhī *śetānt*, in the field. In other respects its use is regulated in the same way as in Standard Marāṭhī.

In the extreme south, about Mangalore, and also among the Śēṇvis of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, *pūt*°, son; *kēs*°, hair; *džān*°, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu*, the younger; *pūta*, sons. The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāṭhī. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, *dhā*, Standard *dahā*, ten; *sá* or *sō*, Standard *sahā*, six.

The short *a* has the usual sound like *u* in 'but' in the north, from Sawantwadi to Bombay. Farther south it becomes more open, like the *o* in 'hot,' and it is then usually written *o* or *u*; thus, *borē*, well; *boin*, sister; *mon*, *mhan*, and *mhun*, say. It is then often lengthened before compound consonants; thus, *pōd-chē*, which will fall; *kōrn*, having done. In such cases the *ō* is also due to the dropping of the *u* which originally followed; compare Standard Marāṭhī *karūn*, having done. A final *i* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively; thus, *gēr*, from *gari*, in the house; *vair* or *voir*, from *uvāri*, Standard Marāṭhī *var*, on; *bōv*, much, but *bavuts*, with the emphatic particle *ts* added.



A long *ā* corresponds to Standard Marāṭhī *ē* in the Nominative plural of neuter nouns ; thus, *varsā*, Standard *varshē*, years. On the other hand the final *ē* in strong neuter bases is preserved as *ē* in Kōṅkaṇī ; thus, *borē bhurgē*, a good child. Kōṅkaṇī has here preserved an older state of affairs than Standard Marāṭhī, the termination *ē* in the neuter plural being derived from Prakrit *āi*, while *ē* in the neuter singular goes back to a Prakrit *ayā*. In the same way Kōṅkaṇī has *ā* in the Future of the first conjugation where Standard Marāṭhī has *ē* ; thus, *uṭhān*, Standard *uṭhēn*, I will rise.

*I* and *ū* are generally treated as in Standard Marāṭhī. They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāṭhī. Thus, *ghet'li* and *ghet'li*, she was taken ; *mārūn* and *mārūn*, having struck.

*E* and *o* have two different sounds, a long and closed, and an open and short one. The short *e* and *o* are best distinguished in the specimens written in Kanarese letters. The Sawantwadi specimens, which are written in Dēvanāgarī, make use of the signs ऐ and ओ in order to denote the short *e* and *o* respectively. These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it. Thus, *ēk*, one, oblique *ekā* ; *lōk*, people, oblique *lokā*. The open sounds, however, also occur in many other instances.

*E* is short in the terminations of the plural masculine, and in the neuter singular ; thus, *chede gele*, the boys went ; *kelē*, it was done ; *sag'lē*, all, etc. The short *e* sometimes also occurs in words such as *tel*, oil ; *set*, field ; *ek* and *ēk*, one, in all of which the following consonant is derived from a double consonant in Prakrit ; compare Māhārāṣṭri Prakrit *tella*, oil ; *chhetta*, field ; *ekka*, one. In the same way we also find *put* and *pūt*, Prakrit *putta*, son. In this respect Kōṅkaṇī agrees with Sindhī, Lahndā, and the Pāisāchī languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāṭhī ; thus, *ghoḍo*, a horse ; *gelo*, he went. The feminine plural of weak bases, on the other hand apparently ends in *ō* ; thus, *vāfō*, ways ; but also *dhuvo*, daughters. Open *o* also occurs in the infinitive, which ends in *ūk* or *ōk*, or else in *ūk* ; thus, *mhanōk*, to say ; *mārūk* and *mārūk*, to strike.

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively. Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words ; thus, *yergo* for Latin *ergo* ; *vordo* for Latin *ordo*. He thinks it probable that this pronunciation is due to the influence of Kanarese. Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc.

*ai* and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *āy* and *āv* respectively. The same seems to be the case in Kōṅkaṇī, where *ai* and *āy*, *au* and *āv* are continually interchanged ; thus, *ailo* and *āylo*, he came. When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose. This we must infer from such spellings as *bāpāyk* and *bāpāik*, to fathers ; *hāv*, *hāv*, and *hāvā*, I. The correct spellings are probably *bāpāyk* and *hāv*.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōṅkaṇī, because the spelling of the specimens received is not very consistent. The question is, however, of considerable importance for the understanding of the phonetical development of Kōṅkaṇī and also of Marāṭhī, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.



The consonants are, generally speaking, pronounced as in Standard Marāṭhī. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find *boin*, Standard *bhaiṇ*, sister; *bār*, Standard *bhāū*, brother; *gēr*, Standard *gharē*, at the house; *āmī*, Standard *āmhī*, we; *āē* and *hāē*, I; *o* and *ho*, this. In *bōv*, much; *rāv<sup>o</sup>lo*, he remained, the *h* seems to have been elided and replaced by a euphonic *v*. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters; thus, *dhūr* and *dūr*, far.

The palatals are pronounced as in Standard Marāṭhī. The emphatic particle *tē*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwar.

The common pronunciation of *jñ* is *gny*; thus, *gnyān*, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marāṭhī. *D* and *dh* appear instead of *ḍ* in *dukar* or *dhukar*, swine. This is probably due to the influence of Kanarese, in which language an initial *ḍ* is sometimes interchangeable with *d*.

The cerebral *ṇ* is used as in Standard Marāṭhī. Note, however, *āṇi*, Standard *āṇī*, and.

The cerebral *l* is also used as in Standard. *Sakaḷ*, all, is probably different from *sag<sup>o</sup>lo*, all.

*V* is often dropped before *i*, and occasionally also before *e*; thus, *ikūk* and *vikūk*, to sell; *i<sup>s</sup>kaḷ* and *vis<sup>s</sup>kaḷ*, scattered; *i<sup>s</sup>ār* and *visār*, forget; *yepār*, business. It has sometimes an aspirated sound; thus, *vhaḍ*, *vhoḍ*, and even *hoḍ*, great; compare Standard *vaḍil*; *vhāḍap*, music; *sirvhidor*, Portuguese *servidor*, a servant. Similarly we also find *mhāl*, Standard *māl*, property. *V* between vowels is sometimes interchangeable with *y*; thus, *tuvē* and *tuyē*, by thee.

A dental *n* and *l* often become cerebralised when a cerebral sound precedes; thus, *mhaṇ* for *mhaun*, having said; *hoḍlo*, for *hoḍ<sup>o</sup>lo*, big; *dhāḍlo* and *dhālo*, for *dhāḍ<sup>o</sup>lo*, sent; *meḷlo* and *meḷo* for *meḷ<sup>o</sup>lo*, he was found. Occasionally we find other instances of assimilation; thus, *māllī*, for *mār<sup>o</sup>lī*, she was struck; *viṭsāllē* for *viṭsār<sup>o</sup>lē*, it was asked. In a similar way an Anunāsika usually coalesces with a following *n*; thus, *dukrā-nē*, for *dukrā<sup>o</sup>-nē*, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marāṭhī dialects.

**Nouns.**—Gender is usually distinguished in the same way as in Standard Marāṭhī. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, *cheḍū*, a daughter, a girl; *tē khaī gēlē*, where did she (*lit.* it) go? In the case of animals the gender is sometimes distinguished by adding the adjectives *dāḍlo*, male, and *bāilo*, female; thus, *sunē*, dog, *bāil* or *bāilē sunē*, a bitch; *dāḍlē ḍoṅk*, a male crane, and so forth.

The plural is formed as in Standard Marāṭhī. We need only remember that the feminine plural ends in *ō*, *ī*, and *o*, and the neuter plural of weak bases in *ā*; thus, *rāṇyo*, queens; *vorsā*, years.

The oblique form of feminine bases in *ī* ends in *yē*, plural *yā*; thus, *rāṇī*, a queen, dative *rāṇyēk*, plural *rāṇyāk*. *Bāpūy*, a father, has the oblique form *bāpāy*. In other respects the oblique form of all bases is the same as in Standard Marāṭhī.



The oblique form is sometimes used for the genitive and even for the dative ; thus, *Devā kurpā*, God's mercy ; *kityā* and *kityāk*, what for ? why ? *bāpāy* (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form ; thus, *bhukēn*, by hunger. The Saraswat Brāhman of Karwar sometimes use this case irregularly ; thus, *bāpsunē āsille-kade*, father-by being-to, to where the father was ; *hāvē tugeli tsākri kartā*, me-by thy service am-doing, I am doing thy service.

The genitive is formed as in the Standard by adding the suffixes *tso*, fem. *chī*, n. *chē*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base ; thus, *tyā gāv-chyā ekā gēr rāv'lo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village. As in Standard Marāṭhī, the genitive is inflected like an adjective.

Another suffix of the genitive is *gelo* ; thus, *mā-gelyā bāpsu-gelyā tsākṛā-paikī*, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay.

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vāṭēr*, on the road ; *bāpā-chēr*, with the father. The suffix *gēr* in *ām-gēr*, with us ; *Pedrū-gēr*, at Pedro's, is originally a locative of *gar*, house. Old locatives are also *setā*, in the field ; *garā*, in the house ; *veṭī*, at the time, and so on.

With regard to **Pronouns**, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham* ; thus, *hāē*, *āē*, *hāv*, *hāū*, I. The case of the agent in *hāvē* or *hāvē*, by me.

The Kōṅkaṇī **Verb** presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 172 and f. The forms used in Kuḍālī are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kuḍālī forms also occur in Kōṅkaṇī proper. The usual forms are derived from *asū*, to be, but we also occasionally find forms such as *hāy*, is ; *hotā*, was ; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Marāṭhī.

The active and the passive constructions are used as in Standard Marāṭhī ; thus, *hāē mar'tā*, I die ; *tāṇē sāsār dilo*, by-him his-property was given. The impersonal construction is also, in most cases, used regularly ; thus, *tāṇē sāṅ'lē*, by-him it-was-said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard. Compare Gujarātī. Thus, *tāṇē tā-kā dhāḍ'lo*, him-by as-for-him he-was-sent, he sent him.

With regard to the formation of tenses, Kōṅkaṇī has apparently lost the past habitual. There are no traces of it in Pater Maffei's grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as *tsalait*, they used to treat ; *hāḍit*, they used to bring ; *vharat*, they used to carry. On the other hand, Kōṅkaṇī has developed some new tenses.

The present tense differs from Marāṭhī in that it does not change for gender. Thus we find *to*, *tī*, and *tē nid'tā*, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding *lo* ; thus, *nid'tolō*, I shall sleep. Compare Rājasthānī. The form ending in *ān* or *in*, corresponding to



Standard *ēn*, *in*, respectively, is also used but has commonly the sense of a contingent future; thus, *nidān*, I may sleep; *mārīn*, I may strike.

The imperfect is often formed in the same way as in Standard Marāṭhī, but it may also take the suffix *tālō*; thus, *nid<sup>o</sup>tālō*, fem. *-lī*, n. *-lē*, I was sleeping.

Kōṅkaṇī has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, *nid<sup>o</sup>lō*, I slept; *nid<sup>o</sup>lā*, from *nidal āhā*, I have slept.

The two forms of the past participle, Marāṭhī *nid<sup>o</sup>lā* and *nid<sup>o</sup>lēlā*, have been differentiated in their use in Kōṅkaṇī, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed; thus, *nidullō* or *nid<sup>o</sup>lolō*, I had slept; *gellō*, I had gone.

The infinitive in *ũ* is often used as an imperative; thus, *āsũ*, be; *gālũ*, let him put, or, he may put. The usual case suffixes may be added to it; thus, *korũk*, in order to do; *yēũ-chē āsā*, it is to be gone. The suffix *tsō*, *chī*, *chē*, added to the infinitive in *ũ* or to the root, forms a future participle passive, which is used like the corresponding Latin participle in *undus* to denote the different forms of the verbal noun. Thus, *yēũ-chē āsā*, Latin *eundum est*, a going should be done; *khuśālāy kar-chī āni santōs pāv-tsō somā dzāvn āsā*, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin *ad urbem condendam*. This participle also corresponds to the Standard Marāṭhī form in *vē*, from which the subjunctive mood is formed; thus, *hāvē nid-chē*, I ought to sleep.

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kanarese.

The causal verb is formed by adding *āy* instead of Standard *āv*; thus, *karāylō*, I caused to do.

The potential verb is always used impersonally and ends in *ye* or *yet*; thus, *hāvē mārīye*, I can beat.

*Dzā* or *dzāy* is added in order to denote obligation or necessity; thus, *hāvē mārī-dzāy*, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root *dzān*, to know, forms its present from the root; thus, *dzānā*, I know. The corresponding negative verb is *nyānā* or *nenā*, I do not know. Other tenses do not occur. In a similar way we also find *tsallō*, I go; compare Māhārāṣṭrī Prakrit *challāmi*, I go.

The negative verb is a characteristic feature of Kōṅkaṇī. The usual Marāṭhī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses; thus, *nida-nā*, he does not sleep; *nida-nānt*, they do not sleep; *nida-nāt<sup>o</sup>lō*, I was not sleeping. The past tense is often formed from the present by adding *dzālo*, became; thus, *vatsā-nā dzālo*, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in *uk* (*ōk*) or *ũ* (*ō*); thus, *nidũk-nā*, I did not sleep; *vatsōk-nānt*, they did not go.

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Maffei's grammar.



## KŌNKAṆĪ SKELETON GRAMMAR.

## I.—NOUNS.

	Masculine nouns.		Feminine nouns.			Neuter nouns.	
Sing.							
Nom.	<i>pūt</i> , a son	<i>goḍo</i> , a horse	<i>vāḍ</i> , a road	<i>kūḍ</i> , body	<i>rāṇī</i> , a queen	<i>vors</i> , a year	<i>burgē</i> , a child.
Instr.	<i>putān</i>	<i>goḍyān</i>	<i>vāḍn</i>	<i>kūḍin</i>	<i>rāṇyēn</i>	<i>vorsān</i>	<i>burgyān</i> .
Dat.	<i>putāk</i>	<i>goḍyāk</i>	<i>vāḍēk</i>	<i>kūḍik</i>	<i>rāṇyēk</i>	<i>vorsāk</i>	<i>burgyāk</i> .
Gen.	<i>putā-chē</i>	<i>goḍyā-chē</i>	<i>vāḍe-chē</i>	<i>kūḍi-chē</i>	<i>rāṇye-chē</i>	<i>vorsā-chē</i>	<i>burgyā-chē</i> .
Loc.	<i>putā-chēr</i>	<i>goḍyā-chēr</i>	<i>vāḍēr</i>	<i>kūḍir</i>	<i>rāṇye-chēr</i>	<i>vorsār</i>	<i>burgyā-chēr</i> .
	<i>putānt</i>	<i>goḍyānt</i>	<i>vāḍēnt</i>	<i>kūḍint</i>	<i>rāṇyēnt</i>	<i>vorsānt</i>	<i>burgyānt</i> .
Plur.							
Nom.	<i>pūt</i>	<i>goḍe</i>	<i>vāḍo</i>	<i>kūḍi</i>	<i>rāṇyo</i>	<i>vorsā</i>	<i>burgī</i> .
Instr.	<i>putā-nī</i>	<i>goḍyā-nī</i>	<i>vāḍā-nī</i>	<i>kūḍī-nī</i>	<i>rāṇyā-nī</i>	<i>vorsā-nī</i>	<i>burgyā-nī</i> .
Dat.	<i>putāk</i>	<i>goḍyāk</i>	<i>vāḍāk</i>	<i>kūḍīk</i>	<i>rāṇyāk</i>	<i>vorsāk</i>	<i>burgyāk</i> .
Gen.	<i>putā-chē</i>	<i>goḍyā-chē</i>	<i>vāḍā-chē</i>	<i>kūḍī-chē</i>	<i>rāṇyā-chē</i>	<i>vorsā-chē</i>	<i>burgyā-chē</i> .

Postpositions are added to the oblique form ; thus, *bāpā-kade* or *bāpāy-kade*, with the father ; *putā-lāgī*, near the son. The genitive is inflected as an adjective ; thus, *bāpā-chī burgī*, the father's children.

Adjectives ending in *o* have different forms for genders and numbers. Thus, *boro*, good ; fem. *borī*, n. *borē*, obl. *borā* and *borē* ; plur. *bore*, f. *boryō*, n. *borī*. Other adjectives do not change.

## II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	
Nom.	<i>hāḍ</i>	<i>āmī</i>	<i>tē</i>	<i>tumī</i> <sup>1</sup>	<i>āpun</i>	<i>kōn</i>	<i>kītē</i>	(1) Also used as an honorific singular. (2) Plural <i>kōṇāk</i> , etc.
Instr.	<i>hāḍē</i>	<i>āmī</i>	<i>tuvē</i>	<i>tumī</i>	<i>āp'nē</i>	<i>kōṇē</i>	<i>kītyān</i>	
Dat.	<i>mā-kā</i>	<i>ām-kā</i>	<i>tu-kā</i>	<i>tum-kā</i>	<i>āp'nāk</i>	<i>kōṇāk</i> <sup>2</sup>	<i>kītyāk</i>	
Gen.	<i>mojē</i>	<i>ām-chē</i>	<i>tujē</i>	<i>tum-chē</i>	<i>āp'lē</i> <i>āp'nā-chē</i>	<i>kōṇā-chē</i>	<i>kītyā-chē</i>	
Obl.	<i>mojyā</i>	<i>ām-chyā</i>	<i>tujyā</i>	<i>tum-chyā</i>	<i>āp'lyā</i>		<i>kītyā</i>	

That

	masc.	fem.	neuter.	plural.	
Nom.	<i>to</i>	<i>tī</i>	<i>tē</i>	<i>te</i> , f. <i>tyō</i> , n. <i>tī</i>	Instead of <i>tā-kā</i> , etc., we also find <i>te-kā</i> , <i>tyā-kā</i> , etc.
Instr.	<i>tāṇē</i>	<i>tīṇē</i>	<i>tāṇē</i>	<i>tā-nī</i>	
Dat.	<i>tā-kā</i>	<i>tī-kā</i>	<i>tā-kā</i>	<i>tā-kā</i>	So also <i>ho</i> , <i>hi</i> , <i>hē</i> , obl. <i>hyā</i> , this ; <i>āzo</i> , <i>jī</i> , <i>jē</i> , obl. <i>jyā</i> , which.
Gen.	<i>tā-chē</i>	<i>tī-chē</i>	<i>tā-chē</i>	<i>tā-chē</i>	
Obl.	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	

Indefinite pronouns are *kōn*, some one ; *kōn-i*, anyone ; *kāhī*, something.



## III.—VERBS.

## A. Verbs Substantive—

*Āsā*, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms *āsā* and *āhā*. Both are conjugated in the same way. Thus, *āsā*, I am; *āsāy*, thou art; *āsā*, he is; *āsāv*, we are; *āsāt*, you are, they are.

Negative Verb Substantive—*nā*, I am not, 2. *nāy*, 3. *nā*; plural 1. *nāv*, 2. *nāt*, 3. *nāt*; or *naī* throughout. Imperfect *nat'lō*, I was not; Past *nat'lō*, I was not.

## B. Finite Verb—

FIRST CONJUGATION.—*nidūk* or *nidōk*, to sleep.

Verbal Nouns, *nid-chē*, *nidū-chē*, *nidūk*, to sleep.

Participles, Present, *nidat*, *nid'tolo*; Imperfect, *nid'tālo*; Past, *nid'lo*; Future, *nid'tso*, he who will sleep.

Conjunctive Participle, *nidūn*, *nidon*, *nidn*, having slept.

Adverbial Participle, *nid'tandā*, *nid'tā āstandā*, while sleeping.

	Present.	Past.	Perfect.	1st Future.	2nd Future.	Imperative.
Sing. 1	<i>nid'tā</i>	<i>nid'lō</i> ; f. <i>-lī</i> ; n. <i>-lō</i>	<i>nid'lā</i> , f. <i>-lyā</i> , n. <i>-lā</i>	<i>nid'tolō</i> , f. <i>-telī</i> , n. <i>-telō</i>	<i>nidān</i>	
2	<i>nid'tāy</i>	<i>nid'loy</i> ; f. <i>-līy</i> ; n. <i>-lōy</i>	<i>nid'lāy</i> , f. <i>-lyāy</i> , n. <i>-lāy</i>	<i>nid'tolby</i> ; f. <i>-telīy</i> ; n. <i>-telōy</i>	<i>nid'fī</i>	<i>nid.</i>
3	<i>nid'tā</i>	<i>nid'lo</i> ; f. <i>-lī</i> ; n. <i>-lō</i>	<i>nid'lā</i> , f. <i>-lyā</i> , n. <i>-lā</i>	<i>nid'tolo</i> , f. <i>-telī</i> , n. <i>-telō</i>	<i>nidāt</i>	
Plur. 1	<i>nid'tāv</i>	<i>nid'lo</i> ; f. <i>-lyo</i> ; n. <i>-lī</i>	<i>nid'lyāv</i>	<i>nid'telyāv</i> or	<i>nidū</i>	<i>nidyā.</i>
2	<i>nid'tāt</i>	" " "	<i>nid'lyāt</i>	<i>nid'telyāt</i> or <i>nid'tele</i> ; f. <i>-lyō</i> ; n. <i>-lī</i>	<i>nid'sāt</i>	<i>nidā.</i>
3	<i>nid'tāt</i>	" " "	<i>nid'lyāt</i> , n. <i>-lyāt</i>	<i>nid'telyāt</i> or	<i>nid'tit</i>	

Present Definite, *nidat āsā*, I am sleeping.—Imperfect, *nidat ās'lō*, I was sleeping; or *nid'tālō*.—Pluperfect, *nidallō* or *nid'lolō*, f. *-lelī*, n. *-lelō*, I had slept.—Contingent Future, *nid'tō*, if I had slept, or, I would have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

SECOND CONJUGATION.—*mārūk*, to strike.

	Past.	Perfect.	Second Future.	Imperative.
Sing. 1	<i>hāvē</i>	<i>hāvē</i>	<i>mārīn</i>	
2	<i>tuvē</i>	<i>tuvē</i>	<i>mār'fī</i>	<i>mār.</i>
3	<i>tā-nē, etc.</i>	<i>tā-nē, etc.</i>	<i>mārīt</i>	
Plur. 1	<i>āmī</i>	<i>āmī</i>	<i>mārū</i>	<i>mār'yā.</i>
2	<i>tumī</i>	<i>tumī</i>	<i>mār'sāt</i>	<i>mārā.</i>
3	<i>tā-nī</i>	<i>tā-nī</i>	<i>mār'tit</i>	

Pluperfect, *hāvē mār'lolō*, I had struck. *Y* is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *tuvē mār'lōy*, thou struckest. Present participle *mārīt*, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—*Dzāñā*, I know, has only a present, conjugated as *nid'tā*; thus, *dzāñāy*, thou knowest; *dzāñāt*, they know. So also *nenā*, I don't know.

*Votūk*, to go, forms its tenses irregularly; thus, *voitā*, or *vetā*, I go; *getō*, I went.

Verbs ending in vowels form their future after the second conjugation; thus, *gān*, for *gain*, I shall take; *getīt*, they will take.

Several verbs form their past tense irregularly. Thus, *kā*, eat, past *khetō*; *kar*, do, past *ketō*; *mar*, die, past *metō*; *car*, carry, past *celō*; *yē*, come, past *āylō*; *vot*, go, past *getō*; *mon*, say, past *moḥē*; *yē*, take, past *getō*; *aik*, hear, past *aikalo*.

D. Causative Verb.—Formed by adding *āy*; thus, *karāy-tā*, I cause to do; *hāvē karāylō*, I caused to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *tā-kā*, *tā-nē*, or *tā-chyān*, *mārīye* (or *mārīyet*), he may, he can strike. In a similar way *dzāñi* or *dzā* is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *hāvē votsa-dzāñi*, I must go.

F. Negative Verb.—Present, *nida-nā*, I did not sleep; Imperfect, *nida-nāt'lō*, I was not sleeping; Past, *nida-nā-dālo* or *nidūk-nā*, I did not sleep; Future, *nid-tso nā*, I shall not sleep, etc.



Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 394 and ff. It has been received from Kanara and is independent of the specimens.



[No. 40.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN I.

अेका मनश्याक दोन चेडे आसले । आनि तांतलो धाकटो बापायक म्हणों लागलो, पाय माका येवो तो सँसाराचो वांटो माका दी । मागीर ताणें ताँकाँ आपलो सँसार वांटून दिलो । मागीर थोड्याच दिसाँ भितर धाकट्या चेड्यान सगळें अेकठाँय केलें, आनि पैशिल्या मुलखाक गेलो, आनि थेंसर जाय तसो रावोन आपलें सगळें होंगडायलें । ताचे कडलें सगळें सरल्या उपरांत त्या मुलखांत व्हड दुकळ पडलो आनि तो जिगजिगलो । मागीर तो गेलो आनि त्या गाँवच्या अेका गेर रावलो आनि ताणें ताका धुकराँ चरोंक शेतांत धाडलो । आनि धुकराँ खातात तो कुंडो आपणाक मेळत की कितें अशें ताका जालें । आनि कोण ताका दि-ना । आनि जेन्नाँ ताचे दोळे उगडले तेन्नाँ तो म्हणोंक लागलो, मज्या पायचे कितले चाकर खावन जेवन आहात, आनि हाँव भुकेन मरताँ । हाँव उठान आनि मज्या पाय-लागीँ वचान आनि ताका म्हणान, पाय हाँव देवार आनि तुज्या मुखार चुकलों, आनि फुडें तुजो पुत म्हणोंक फाव-ना । तुज्या चाकरांतलो अेक माका कर । आनि तो उठलो आनि बापाय-कडे आयलो । पुण तो पैस आसतनाँच ताच्या बापायन ताका पळेलो, आनि ताका काकूत आयली आनि तो धाँवलो आनि ताणें ताच्या गळ्याक मिटी मारली आनि ताचो मुको घेतलो । आनि पुत ताका म्हणों लागलो, पाय हाँव देवार आनि तुज्या मुखार चुकलों, आनि ह्या उपरांत तुजो पुत म्हणोंक फाव-ना । पुण बापुय आपल्या चाकराँक म्हणोंक लागलो, अेक वरें आंगलें हाडा आनि तें हाका घाला, आनि हाच्या हातांत मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि खुशाल जाव्या । कित्या तर हो मजो पुत मेललो तो परतो जिवो जालो, तो सांडललो आनि मेळलो । आनि ते खुशाल जाले ॥

आताँ ताचो व्हडलो चेडो शेतांत गेलो । आनि तो येवूँक लागलो आनि घराचे लागीँ पावलो तेन्नाँ ताणें व्हाजप आनि गाणें आयकलें । आनि



ताणें अेका चाकराक आपयलो, आनि विचारलें हें कितें । आनि ताणें ताका म्हळें, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुज्या बापायन जेवण दिलां । आनि ताका राग आयलो आनि तो घरांत वचना । म्हण ताचो बापुय भायर आयलो आनि ताका विनवूंक लागलो । आनि तो बापायक म्हणों लागलो, पळे इतलीं वर्सां हांव तुजी चाकरी करतां आनि केन्नाच हांवें तुजें उतर मोडलें ना । इतलें आसोन मज्या इष्टां बरोबर खोशी करूंक तुवें माका अेक वोकड पर्यान दिलें ना । पुण हो तुजो पुत जाणें तुज्या संसाराची कसविणीं बरोबर रावोन वाट लायली तो येवूंच्या आदीं ताचे पासून तुवें जेवण दिलें । आनि तो ताका म्हणों लागलो, पुता तूं सदां मजे बरोबर आहाय, आनि मजें आहा तें सगळें तुजेंच आहा । आमीं खुशाल जावूंक फावा, कित्या तर हो तुजो भाव मेललो आनि परतो जिवो जालो, तो सांडललो आनि मेळलो ॥



[No. 40.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

Ekā manśyāk dōn cheḍe ās<sup>le</sup>. Āni tānt<sup>lo</sup> dhāk<sup>to</sup> bāpāy<sup>k</sup> mhaṇḍ  
*One to-man two sons were. And them-among the-younger to-father to-say*  
 lāg<sup>lo</sup>, 'pāy, mā-kā yevo to sāsārā-tso vāṇto mā-kā di.' Māgīr  
*began, 'father, me-to may-come that fortune-of share me-to give.' Then*  
 tāṇḍ tā-kā āp<sup>lo</sup> sāsār vāṇtūn dilo. Māgīr thoḍyā-ts diṣā  
*him-by them-to his property having-divided was-given. Then few-only days*  
 bhitar dhāk<sup>tyā</sup> cheḍyān sag<sup>lē</sup> ek-thāy kelē, āni paśilyā mul<sup>khāk</sup>  
*within younger son-by all together was-made, and far to-country*  
 gelo, āni thaī-sar dzāy taso rāvon āp<sup>lē</sup> sag<sup>lē</sup> hog<sup>dāy</sup><sup>lē</sup>.  
*he-went, and there it-chanced thus having-lived his all was-spent.*  
 Tā-chē kaḍ<sup>lē</sup> sag<sup>lē</sup> sar<sup>lyā</sup>-up<sup>rānt</sup> tyā mul<sup>khānt</sup> vhaḍ duka| pad<sup>lo</sup>,  
*His near-being all was-spent-after that country-in great famine fell,*  
 āni to jig<sup>jig</sup><sup>lo</sup>. Māgīr to gelo āni tyā gāv<sup>chyā</sup> ekā gēr rāv<sup>lo</sup>;  
*and he was-poor. Then he went and that village-of one-man's at-house stayed;*  
 āni tā-ṇḍ tā-kā dhuk<sup>rā</sup> tsaraūk śetānt dhād<sup>lo</sup>. Āni dhuk<sup>rā</sup> khātāt  
*and him-by him-as-for swine to-feed fields-in he-was-sent. And pigs eat*  
 to kuṇḍo āp<sup>nāk</sup> me|at kī kitē, aśē tā-kā dzālē. Āni koṇ  
*that husk to-himself will-be-got or what, thus him-to became. And anyone*  
 tā-kā di-nā. Āni jennā tā-che dole ugaḍ<sup>le</sup> tennā to mhaṇḍk  
*him-to would-not-give. And when his eyes opened then he to-say*  
 lāg<sup>lo</sup>, 'majyā pāy-che kitle tsākar khāvn jēvn āhāt,  
*began, 'my father-of how-many servants having-eaten having-dined are,*  
 āni hāv bhukēn mar<sup>tā</sup>. Hāv uṭhān, āni majyā pāy-lāgī vatsān,  
*and I with-hunger die. I will-arise, and my father-to will-go,*  
 āni tā-kā mhaṇān, "pāy, hāv Devār āni tujyā mukhār tsuk<sup>lē</sup>  
*and him-to will-say, "father, I to-God and thy in-face sinned,*  
 āni phudē tudzo put mhaṇḍk phāva-nā. Tujyā tsāk<sup>rānt</sup><sup>lo</sup> ek mā-kā  
*and hereafter thy son to-say am-fit-not. Thy servants-among one me*  
 kar." Āni to uṭh<sup>lo</sup> āni bāpāy-kaḍē āy<sup>lo</sup>. Puṇ to pais ās<sup>tanā</sup>-ts  
*make." And he arose and father-to came. But he far being-only*



tā-chyā bāpāy<sup>n</sup> tā-kā pa<sup>le</sup>lo, āni tā-kā kākūt āy<sup>li</sup>, āni to dhāv<sup>lo</sup>  
*his by-father him-to he-was-seen, and him-to pity came, and he ran*  
 āni tā-nē tā-chyā galyāk miti mār<sup>li</sup>, āni tā-tso muko ghet<sup>lo</sup>.  
*and him-by his on-neck embracing was-struck, and his kiss was-taken.*  
 Āni put tā-kā mhañō lāg<sup>lo</sup>, 'pāy, hāv Devār āni tujyā mukār  
*And the-son him-to to-say began, 'father, I to-God and thy in-face*  
 tsuk<sup>lō</sup>, āni hyā-up<sup>rānt</sup> tudzo put mhañōk phāva-nā.' Puñ bāpuy  
*sinned, and hence-forward thy son to-say deserve-not.' But the-father*  
 āp<sup>lyā</sup> tsāk<sup>rāk</sup> mhañōk lāg<sup>lo</sup>, 'ek barē āng<sup>lō</sup> hādā āni tē hā-kā  
*his to-servants to-say began, 'one good robe bring and that him-to*  
 ghālā, āni hā-chyā hātānt mudī ghālā āni pāyānt vhañō ghālā, āni āmi  
*put, and his hand-on ring put and feet-on shoes put, and we*  
 jēvyā āni khuśāl dzāvyā, kityā, tar ho madzo put mel<sup>lo</sup>, to par<sup>to</sup>  
*let-us-feast and merry let-us-be, why, then this my son was-dead, he again*  
 jivo dzālo; to sād<sup>lalo</sup>, āni mel<sup>lo</sup>.' Āni te khuśāl dzāle.  
*alive became; he was-lost, and was-found.' And they merry became.*

Ātā tā-tso vhañ<sup>lo</sup> cheḍo śetānt gel<sup>lo</sup>. Āni to yēvūk lag<sup>lo</sup>,  
*Now his elder son in-the-fields had-gone. And he to-come began,*  
 āni gharā-chē lāg<sup>l</sup> pāv<sup>lo</sup>, tennā tā-nē vhañzap āni gāñē āy<sup>k</sup>lō.  
*and house-of near reached, then him-by music and singing was-heard.*  
 Āni tā-nē ekā tsāk<sup>rāk</sup> āpay<sup>lo</sup>, āni vitsār<sup>lō</sup>, 'hē kitē?' Āni  
*And him-by one to-servant was-called, and it-was-asked, 'this what?' And*  
 tā-nē tā-kā mhañē, 'tu-dzo bhāv āy<sup>lā</sup> āni to par<sup>to</sup> āp<sup>nāk</sup>  
*him-by him-to it-was-said, 'thy brother has-come and he again to-him*  
 mel<sup>lo</sup>, mhañ tujyā bāpāy<sup>n</sup> jevañ dilā.' Āni tā-kā rāg  
*was-got, therefore thy by-father feast has-been-given.' And him-to anger*  
 āy<sup>lo</sup>, āni to gharānt vatsa-nā; mhañ tā-tso bāpuy bhāy<sup>r</sup>  
*came, and he house-into would-not-go; therefore his father outside*  
 āy<sup>lo</sup> āni tā-kā vinañ<sup>k</sup> lāg<sup>lo</sup>. Āni to bāpāy<sup>k</sup> mhañō lāg<sup>lo</sup>, 'pa<sup>le</sup>, it<sup>l</sup>  
*came and him to-entreat began. And he to-father to-say began, 'see, so-many*  
 varsā hāv tujī tsāk<sup>rī</sup> kartā, āni kennā-ts hāvē tujē utar mōd<sup>lō</sup> nā.  
*years I thy service do, and at-any-time-even by-me thy word was-broken not.*  
 It<sup>lō</sup> āson majyā ishtā barōbar khōśī karūk tuvē mā-kā ek  
*So-much having-been my friends with merriment to-make by-thee me-to one*  
 bokaḍ paryān dilē nā. Puñ ho tudzo put dzā-nē tujyā sāsārā-chi kas<sup>biñ</sup>  
*kid even was-given not. But this thy son whom-by thy property-of harlots*  
 barōbar rāvon vāt lāy<sup>li</sup>, to yēvū-chyā ādī, tā-chē pāsūn tuvē  
*with having-lived waste was-caused, he coming-of before, him for by-thee*  
 jevañ dilē.' Āni to tā-kā mhañō lag<sup>lo</sup>, 'putā, tū sadā majē-barōbar  
*feast was-given.' And he him-to to-say began, 'son, thou always me-with*



āhāy, āni majē āhā, tē sag<sup>a</sup>lē tujē-ts āhā. Āmī khuśāl dzāvūk phāvā,  
*art, and mine is, that all thine-only is. By-us merry to-become is-fit,*  
 kityā tar ho tudzo bhāv mel<sup>o</sup>lo, āni par<sup>o</sup>to jivo dzālo; to sāṇḍ<sup>o</sup>lalo  
*why then this thy brother was-dead, and again alive became; he was-lost*  
 āni mel<sup>o</sup>lo.  
*and was-found.'*



[No. 41.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN II.

देडशें वर्सां जातीत आमचे पूर्वज गोंयथान आयल्यार । ते हांगासर येज्जक पावो गोंयच्या परास हांगा तांकां काम धंदो बरो मेळा । त्या-वेळा वाडी भोंसल्यांचें राज आसलें, आनि ते राजा तांकां बरे भाशेन चलैत । तांतले जायते जण बरे कसबी आसले, आनि थोडे येपारी आसले । येपारी आसले ते गोंयाथान तुप आनि घाण्यांचें ताजें तेल हाडीत, आनि वाडीथान पानाचो गोंयां व्हरत । ते समंय वाडीथान गोंयां वचोंक बरे मारग नसले म्हण म्हाल हाडचो व्हरचो तो सगळो बैलां बैल्यान व्हरत । वाटेर चोरांची भिरांत आसताली त्या-पासून दुडू हाडचे व्हरचें जाल्यार तेलाच्या दबड्यांनीं घालून तेल म्हण व्हरत । वाडींत बरीं बरीं घरां आनि बांदकामां आहात । तीं सगळीं तांचे आनि तांचे ससतीचे हातचीं । आजून पर्यांन वाडीच्यां किरिस्तांवां-भितर जायते बरे गवंडी आहात । वाडी किरिस्तांवांची वस्ती चडली तेन्नां गोंयच्या विस्पान (भिस्मान) हांगा एक पाद्री धाडलो । वाडीच्या राजान इयज बांदूंक ताका जागो दिलो । आनि किरिस्तांवांची समुत बरी चलोक लागली । हकू हकू वाडी चेका विगारान जायना म्हण एक कुर धाडलो । आतां वाडीच्या राज्यांत पांच हजारों वैर किरिस्तांव आहात । तांचे भितर वामण, चारोडे आनि सुदिर अशे-वरग आहात, आनि तांच्यो भासोय वेगवेगळ्यो आहात, पुण त्यो चड वेगळ्यो नांत । आनि चेकाची भास समजोंक दुसऱ्याक कठीन पडना । गोंयच्या लोकांचे भाशेंत फिरंगीं उत्रां जायतीं मिसळल्यांत, तशींच वाडीच्या किरिस्तांवांचे भाशेंत मराठी उत्रां मिसळल्यांत, पुण तितलीं नांत । आनि कांय थोडीं फिरंगी उत्रां मिसळल्यांत पाद्रीं-वरवीं । कित्या तर वाडीक पाद्री येतात ते सगळे गोंयचे आनि तांची भास गोंयची फिरंगी उत्रां मिसळलेली । पुण ते जायत तितले करून शेरमांवांत फिरंगी उत्रां घाली-नांत । ते जाणत कीं हांगाचे लोक फिरंगी शिकनांत तेन्ना तांकां फिरंगी उत्रां समजोंचीं नांत ॥



[ No. 41.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KŌNKAṆĪ DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ded-ṣē varsā dzātīt ām-che pūrvadz Gōy-thān āy'lyār.  
*One-and-a-half-hundred years may-be our ancestors Goa-from coming-on.*

Te hāngāsar yēṭk pāvo, Gōy-chyā parās hāngā tā-kā kām-dhando  
*They hither to-come reason, Goa-of than here them-to work-and-business*  
 baro melā. Tyā-velā Vāḍi Bhōslyā-chē rādz ās'lē, āni te rādzā  
*better was-got. That-time at-Vadi the-Bhonslas-of sway was, and those kings*  
 tā-kā barē bhāsēn tsalait. Tānt'le dzāy'te dzaṇ bare kas'bi ās'le, āni  
*them-to good way-in used-to-treat. Them-among many men good artists were, and*  
 thoḍe yepāri ās'le. Yepāri ās'le te Gōyā-thān tup āni ghānyā-chē tājē tel  
*a-few traders were. Traders were they Goa-from ghee and pressed fresh oil*  
 hādīt, āni Vāḍi-thān pānātso Gōyā vharat. Tē samāy Vāḍi-thān  
*used-to-bring, and Vadi-from tobacco to-Goa used-to-take. That at-time Vadi-from*  
 Gōyā vatsōk bare mārāg nas'le, mhaṇ mhāl hād'tso vhar'tso  
*to-Goa to-go good roads not-were, therefore merchandise to-be-brought to-be-taken*  
 to sag'lo bailā vailyān vharat. Vāṭer tsorā-chi bhirānt ās'tāli,  
*that all oxen on they-used-to-bring. On-the-road thieves-of fear was,*  
 tyā-pāsūn duḍū hād'che vhar'chē dzālyār telā-chyā dab'dyā-nī ghālūn  
*therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put*  
 tel mhaṇ vharat. Vāḍint barī barī gharā āni bānd'kāmā āhāt; tī  
*oil having-said they-brought. In-Vadi good good houses and buildings are; they*  
 sag'ī tā-chē āni tā-chē sās'ti-chē hāt-chī. Ādzūn-paryān Vāḍi-chyā Kiristāvā-  
*all their and their descendants' hand-of. Now-till Vadi-of Christians-*  
 bhitar dzāy'te bare gav'ndī āhāt. Vāḍi Kiristāvā-chi vasti tsad'li, tennā  
*among many good masons are. At-Vadi Christians-of population increased, then*  
 Gōy-chyā bispān (or bhisman) hāngā ēk pādri dhād'lo. Vāḍi-chyā rājān igradz  
*Goa-of by-bishop here one priest was-sent. Vadi-of by-king church*  
 bāndūk tā-kā dzāgo dilo. Āni Kiristāvā-chi samut barī tsalōk lāg'li.  
*to-build him-to site was-given. And Christians-of religion well to-prosper began.*  
 Halū-halū Vāḍi ekā vigārān dzāy-nā; mhaṇ ēk kur  
*By-and-by at-Vadi one by-vicar it-could-not-be-managed; therefore one curate*



dhād'lo. Atā Vādi-chyā rājyānt pānts hadzārā vair Kiristāv āhāt.  
*was-sent. Now Vadi-of in-the-kingdom five thousand above Christians are.*  
 Tā-chē bhitār bāmaṇ, tsāroḍe, āni sudir ase varag āhāt, āni tā-chyō  
*Them-of among Brāhmaṇs, Kshatriyas, and Śūdras such castes are, and their*  
 bhāsō-y vēg'veg'lyō āhāt; puṇ tyō tsad vēg'lyō nānt. Āni ekā-chi bhās  
*languages-also different are; but they very different are-not. And one-of language*  
 sam'dzōk dus'ryāk kathin paḍa-nā. Gōy-chyā lokā-chē bhāsēnt Phiraṅgī  
*to-understand for-another difficult falls-not. Goa-of people-of in-language Portuguese*  
 utrā dzāy'tī misa'lyānt; taśī-ts Vādi-chyā Kiristāvā-chē bhāsēnt Marāṭhī  
*words many have-been-mixed; thus Vadi-of Christians-of in-language Marāṭhī*  
 utrā misa'lyānt; puṇ tit'lī nānt. Āni kāy thoḍī Phiraṅgī  
*words have-been-mixed; but so-many they-are-not. And some few Portuguese*  
 utrā misa'lyānt pādrī-var'vī. Kityā, tar Vādik pādrī yetāt te sag'le  
*words have-been-mixed priests-through. Why, then to-Vadi priests come they all*  
 Gōy-che, āni tā-chī bhās Gōy-chī Phiraṅgī utrā misa'lēli. Puṇ te  
*Goa-of, and their language Goa-of Portuguese words-(with) is-mixed. But they*  
 dzāy't tit'lē karūn śermāvānt Phiraṅgī utrā ghālī-nānt. Te  
*may-be-possible so-much having-done sermons-in Portuguese words put-not. They*  
 dzānat kī hāṅgā-che lōk Phiraṅgī śika-nāt, tennā tā-kā Phiraṅgī utrā  
*know that here-of people Portuguese learn-not, then them-to Portuguese words*  
 sam'dzō-chī nānt.  
*intelligible are-not.*

### FREE TRANSLATION OF THE FOREGOING.

One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Rhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers; therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants' hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi; among them there are such divisions as Brāhmaṇs, Kshatriyas, and Śūdras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and



in the language of the Christians of Vadi Marāthī words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.



[No. 42.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KONKANI DIALECT.

(DISTRICT KANARA.)

## SPECIMEN III.

Yekā munśāk dog pūt āsulle. Āni tāntlyā dhāktya putān āplyā  
*One to-man two sons were. And them-among the-younger by-son his*  
 bāpāi-kaḍe mhu|ē, 'bāpāi, mojjā vāṇṭyāk pōd-chi āst mā-kā di.' Āni  
*father-to it-was-said, 'father, my to-share falling estate me-to give.'* And  
 tā-ñē tā-chē modē āpli āst vāṇṭli. Āni tā-chē uprānt dzāite dis votsōk  
*him-by them between his estate was-divided. And that-of after many days to-go*  
 nānt, titlyānt dhāktyā putān sagli āst yekḍe kōrn . poiśilyā  
*were-not, that-much-in the-younger by-son all estate together having-made far*  
 gāvāk gelo, āni thaī āpli āst pād jinyēn ibādli. Āni tā-ñē sagli  
*to-country went, and there his estate bad by-living was-wasted. And him-by all*  
 āst kharchita-ts, tyā gāvānt yēk hōd|ō dukō| poḍlo, āni to garjevōnt  
*estate-on spending-only that in-country one big famine fell, and he wanting*  
 dzālo. Āni to votson tyā gāv-chyā yekā gāvākārā-kaḍe kāmāk rāvlo.  
*became. And he having-gone that town-of one townsman-to to-work remained.*  
 Āni tā-ñē āple dukor saraūk āplyā gādyānt tā-kā dhād|o. Āni  
*And him-by his swine to-feed his in-fields him-as-for he-was-sent. And*  
 dukrā-nī khāū-tso kuṇḍo khāvn āplē poṭ khuśālayēn bhorto  
*swine-by to-be-eaten husks having-eaten his-own belly gladly filling*  
 āsullo, puṇ kōṇe-ī tā-kā divūk nā. Āni to āplē gnyānā-chēr  
*would-have-been, but by-anyone him-to to-give not. And he his sense-on*  
 yeta-ts mhuṇālo kī, 'mojjā bāpāi-gēr kitle modzure-che  
*on-coming-only said that, 'my father's-in-house how-many hire-of*  
 tsākar dzāi titlē khāvn jēvn sāṇto kari-sārkhē āsāt,  
*servants wanting so-much having-eaten having-consumed saving to-make-like are,*  
 āni hāū bhukēn mortā. Hāū uṭon mojjā bāpāi-gēr vetā  
*and I by-hunger die. I having-risen my father's-to-house (will-)go*  
 āni mhuṇtā, "bāpāi, hāvē Devā-chēr āni tujjā mukār tsūk  
*and say, "father, by-me God-against and thy in-face fault*  
 kelā, āni hyā-mukār hāū tudzo pūt mhuṇ gheūk phāvo nā.  
*has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not.*  
 Mā-kā tujjā modzure-chē tsākrā-vari kar." Āni to uṭon āplyā  
*Me thy hire-of servants-like make."* And he having-arisen his



bāpāi-lāgī āilo. Puṇ to bōv pois āstānā-ts tā-chyā bāpāin tā-kā polōvn  
*father-to came. But he very far on-being-only his by-father him having-seen*  
 tā-chi birmōt chintūn dhāvūn gelo āni tā-chē mārēr pōḍn tā-kā  
*him-of pity having-felt having-run went and his on-neck having-fallen him-to*  
 ume dile. Āni to pūt tā-kā mhuṇālo, 'bāpāi, hāvē Devā-chēr āni  
*kisses were-given. And that son him-to said, 'father, by-me God-to and*  
 tujyā dolyā mukār tsūk kelā, āni hyā-mukār hāū tudzo pūt mhoṇ gheūk  
*thy eyes before fault is-made, and henceforward I thy son having-said to-take*  
 [phāvo nā.] Puṇ tyā bāpāin āplyā tsākrāk sānglē, 'uttim āngostor  
*worthy (am-)not.' But that by-father his to-servants it-was-said, 'best robe*  
 bhāir hādā āni tē tā-kā ghālā; āni tā-chyā hātāk yēk mudi ghālā, āni  
*out bring and that him-to put-on; and his to-hand one ring put, and*  
 tā-chyā pāyāk moche ghālā, āni āmī khāvn khuśālāi karyā, kityāk  
*his feet-on shoes put, and we having-eaten merriment let-us-do, why*  
 mholyār, ho modzo pūt mello, ātā to portūn jivōnt dzālā; to sāṇḍullo, āni  
*on-saying, this my son was-dead, now he again alive has-become; he was-lost, and*  
 to mellā.' Āni te khuśālāi korūk lāgle.  
*he has-been-found.' And they merriment to-do began.*

Ātā tā-tso hōḍlo pūt gādyānt āsullo. Āni to yēvn gharā-lāgī  
*Now his big son in-the-field was. And he having-come house-near*  
 pāvtō-ts tā-nē vādzāp āni nāts āikalē. Āni tā-nē yekā tsākrāk  
*on-reaching-only him-by music and dancing was-heard. And him-by one to-servant*  
 āpōvn itsārlē, 'hā-tso art kitē?' Āni tā-nē tā-kā dzāp  
*having-called it-was-asked, 'this-of meaning what?' And him-by him-to answer*  
 dili, 'tudzo bhāv āilā, āni tujyā bāpāin yēk jevān dilē; kityāk  
*was-given, 'thy brother has-come, and thy by-father one dinner is-given; why*  
 mholyār, to tā-kā boryā bolāikin mellā.' Āni to rāgār dzālo,  
*on-saying, he him-to good in-health has-been-found.' And he in-anger became,*  
 āni bhitar votsa-nā dzālo. Dekūn tā-tso bāpui bhāir āilo āni porātūk lāglo.  
*and inside go-not became. Therefore his father out came and to-entreat began.*  
 Āni tā-nē dzāp dīvn āplyā bāpāi-lāgī mhuḷē, 'polai hyā sabār  
*And by-him answer having-given his father-to it-was-said, 'see these many*  
 varsā thāvn hāū tuji tsākri kartā, āni hāvē tujē utār kāi modūk nā; āni  
*years from I thy service do, and by-me thy word ever to-break not; and*  
 tarī tuvē mā-kā yēk bokde-chē pīl dekunī kāi diūk nā, hāvē mojjā  
*still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my*  
 ishtā sāngātā khuśālāi korūk. Puṇ dzā-nē tuji āst cheḍiā sāngātā  
*friends with merriment for-making. But whom-by thy estate harlots with*  
 ibādli, to tudzo pūt āilyā-phārāts tuvē tā-chyā khātir yēk jevān  
*was-wasted, that thy son coming-directly by-thee his for-sake one feast*  
 dilē.' Āni tā-nē tā-kā mhuḷē, 'putā, tū sadā mojjā sāngātā āsāi,  
*was-given.' And him-by him-to it-was-said, 'son, thou always me with art,*



āni moĵyā-lāgī āsā, tē saglē tujē; āni āmī khusālāi kar-chi āni  
*and me-with is, that all thine; and by-us merriment should-be-made and*  
 santōs pāv-tso somā dzāvn āsā; kityāk mhoĵyār, ho tudzo bhāv  
*pleasure should-be-felt proper having-become is; why on-saying, this thy brother*  
 mello, ātā to portūn jivōnt dzālā; to sāṇḍullo, āni to meḷlā.  
*was-dead, now he again alive has-become; he had-been-lost, and he has-been-found.*

The preceding specimens represent what might be called Standard Kōṅkaṇī, the language of North Kanara, Goa, and Sawantwadi. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gōmāntakī and Bārdēskari, shows a strong tendency to drop the Anunāsika. Thus, *tsolok*, for *tsalūk*, to go; *āv*, for *hāv*, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, *vodik*, for *adhik*, more; *vai* for *hai*, yes. *ḍ* and *ḷ* seem to be interchangeable as is also sometimes the case in Kanarese; thus, *tsod* and *tsol*, for *tsad*, much; *dukod* and *dukol*, famine. The occasional softening of hard consonants is also due to the same influence; thus, *yēk*, *yōk*, and *yēg*, one; *nesog* for *nesūk*, to put on, etc. The final *y* in verbal forms is usually dropped; thus, *āhā* and *āsā*, thou art. On the other hand, *y* is substituted for *t* in the second and third persons plural of the present tense; thus, *vetāy*, you, they, go. In other respects the various Kōṅkaṇī dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bārdēskars, one of the four divisions of the Śēṇvis or Gaud Brāhmanas.



[ No. 43.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHĪ.

KŌŌKĀŌ (BĀRDĒSKARĪ) DIALECT.

(DISTRICT BELGAUM.)

Ēk      Ārāb    manuśyā-tso    godyā-tso    mōg.    Ēk    Ārāb    monis  
 One    Arab    man-of    horse-of    love.    One    Arab    man  
 tsol    garib    āsulo.    Tyā-chē    kaḍen    kāf-ts    ēg    nesog    ōū    pāṅg\*rok  
 very    poor    was.    Him-of    with    any-even    one    to-dress    and    to-wear  
 nāsulo.    Poṇ    yōk    dzobor    boro    goḍo    tyā-chyā    kaḍe    āsulo.  
 was-not.    But    one    very    good    horse    him-of    with    was.  
 To    goḍo    vik\*to    geū-chyāk    ēk    poisolo    monis    soditālō.    Poṇ    tyā-kā  
 That horse buying to-take one of-a-far-country man was-seeking. But him-to  
 goḍo    vik-chi    bilkul    poīli    khośi    nāsuli.    Māgīr    āpoṇ    tsol  
 the-horse    to-sell    at-all    at-first    willingness    was-not.    Afterwards    himself    very  
 garib    āsā    moṇ    vikūk    kabūl    dzhālo,    ānik    āp\*lo    mogā-tso  
 poor    is    saying    to-sell    willing    he-became,    and    his-own    love-of  
 goḍo    geūn    gelo    tyā    manuśyā-kaḍe.    Tyādnā    tē    manuśyān  
 horse    having-taken    he-went    that    man-to.    Then    that    by-man  
 tsol    khuśen    tyā-kā    rupōy    medzon    dile.    Te    rupōy    ātāt  
 very willingly him-to rupees having-counted were-given. Those rupees in-the-hand  
 geūn    rupayāk    ānik    āp\*lyā    goḍyāk    poḍoit    rāilo,  
 having-taken    at-the-rupees    and    his-own    at-the-horse    looking    he-remained,  
 āni    moṇok    lāg\*lo,    'arē    āv    tu-kā    duśryā-chyā    ātāt    detā,    te  
 and to-say began, 'O I thee-to others' in-the-hand give, they  
 tu-kā    bānd\*tole    āni    kōṇ-dzānā    tu-ka    mārīt,    āse    dagd    ditalē.  
 thee-to will-tie and who-knows thee-to he-will-beat, in-this-way trouble they-will-give.  
 Tē    pāsot    tū    tsol    āp\*lyā    gārā.    Mājhi    burge-bālā    tu-kā  
 That on-account-of thou go our-own to-house. My children thee-to  
 polon    khuśāl    dzāt\*li.'    Ase    moṇon    te    rupaye    donīr  
 having-seen pleased will-become.' So saying those rupees on-the-ground  
 mārūn    goḍo    geūn    phatiskon    gelo.    Dzālē-dzālyār    te  
 having-thrown horse having-taken immediately he-went. But those  
 rupōy    māron    vaiche    kām    dzabōr    oṣē    korūk-nā.    Poilē  
 rupees having-thrown the-above business good thus he-did-not-do. At-first  
 div-chyāk    kobūl    dzhālo,    ānik    māgīr    nyāgār    dzālo.    Ase  
 to-give (sell) willing he-became, and afterwards promise-breaker became. So  
 korūn    tyā-ne    poilo    kobūl    dzālo    āni    māgīr  
 having-done him-by at-first willing became and afterwards



nyāgār      dzālo.      Aśe   dzātā,   poile   koṇoyī   vost   kobāl-koron  
*promise-breaker he-became.   So becomes, at-first whatever thing having-agreed*  
 āni      māgīr      nyāgār      dzāle      maṇ'che      he      vāiṭ      kām      aśe  
*and afterwards refused became to-say this bad work (is) so*  
 sam'dzo-che.  
*it-should-be-considered.*

## FREE TRANSLATION OF THE FOREGOING.

### HOW AN ARAB LOVED HIS HORSE.

Once upon a time there was a very poor Arab. He did not possess anything to wear, but had a very good horse. Now it happened that a man came from a far country in order to buy his horse. At first he was not at all willing to sell it. Afterwards, however, he agreed to sell it because he was so very poor. He took his beloved horse to the other man, who willingly paid the price for it. The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said: 'I am now going to give thee up to others; they will bind thee, and, who knows, if they will not beat thee and thus torment thee. Well, go home, then. My children will be glad to see thee.' With such words he threw the rupees on the ground, took the horse, and went straight off. But it was not right of him to do so after having taken the money. First he agreed to sell the horse, and afterwards he broke his word. And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

The Kōṅkaṇī dialect spoken by the Sarasvat Brāhmaṇs of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen.

The Sarasvat Brāhmaṇs, who belong to the Śēṇvis or Gaṇḍ Brāhmaṇs, like other Brāhmaṇs of the Konkan, assert that they were originally brought from Trihōtra by Paraśurāma. Trihōtra they wrongly identify with the modern Tirhut. This tradition is found in the Sahyādrīkhaṇḍa of the Skandapurāṇa. They assert that they first settled in Goa, from which place they fled after the Portuguese conquest. They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Haliyal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant. Thus, we find *pūtu* instead of *pūt*, son; *dōni* instead of *dōn*, two. Exceptions to this rule are only apparent; thus, *dog dzāṇa pūta*, two persons sons. Here *dog-dzāṇa* forms a compound, and this fact accounts for the termination of *dog*.

The short final vowels are unaccented. This is shown by the fact that *ī*, *ū*, *ē*, and *ō* in the preceding syllable are not shortened. Thus, *ēku ghoḍo*, a horse, but genitive *ekā ghoḍyā-gelē*.



The short final vowels seem to be the old Prākṛit terminations. Compare *ēku pūtu*, Māhārāshṭrī Prākṛit *ekkō puttō*, a son; *ēki dhuva*, Māhārāshṭrī *ekki dhūā*, a daughter; *pūta*, Māhārāshṭrī *puttā*, sons; *dōni*, Māhārāshṭrī *donni*, two. It is probable that their preservation is due to the influence of Kanarese.

Long final vowels are often shortened; thus, *āssā*, I am; *āssa*, thou art; *dī*, give; *sagli āsti*, all (his) estate.

*E* and *o* have the same sounds as in Standard KōŃkaŃĪ, and the vowel system is, in all essentials, the same in both forms of speech.

The Anunāsika seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, *ānĩ*, and; *āmmĩ*, we; *hāvā*, I; *kānũ*, ear.

Consonants are often doubled between vowels; thus, *mākkā*, to me; *tānnē*, by him; *āssa*, is; *bhittari*, inside.

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages. Thus, *mākkā mārīda*, they will beat me, I shall be beaten; *tajjē*, Standard *tā-chē*, his.

**Nouns.**—Weak bases end in vowels. Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural; feminine bases in *a* and *i*, plural *o* and *i*; neuter bases in *a*, plural *ā*; thus, *pūtu*, a son; *pūta*, sons; *dhuva*, a daughter; *dhuvo*, daughters; *pāthi*, a back; *pāthi*, backs; *chittala*, a deer; *chittalā*, deer. The instrumental and case of the agent ends in *nē*; the genitive in *gelē* and *chē*; the locative in *āntũ*; thus, *bāpsu-nē*, by the father; *rādvā-nē*, with ropes; *dhuve-chē nāvā*, the daughter's name; *ma-gelyā bāpsu-gelyā tsākrā-paikĩ*, among my father's servants; *gāvāntũ*, in the village. In other points the declension of nouns agrees with Standard KōŃkaŃĪ.

**Pronouns.**—*Hāvā*, I; *hāvē*, by me; *majjē* and *ma-gelē*, my; *āmmĩ*, we, and so on. 'Who' is *kōŃũ*, and 'what' is *ittē*.

**Verbs.**—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons. Thus, *vattā*, I go; *vattā*, thou goest, he goes; *vattāti*, we, you, or they, go. The first person singular of the second future ends in *nā*; thus, *āssanā*, I shall be; *mārīnā*, I shall strike.

The second person imperative ends in *a* in the first, and in *i* in the second conjugation; thus, *vatṣa*, go; *baisa*, sit; *kari*, make; *mārī*, strike.

'I should strike' is *hāvē mār-kādvā*.

The verbal noun in *chē* is used in the oblique form as an infinitive; thus, *mhoŃ-chā* (i.e. *mhoŃ-chyā*) *lāglo*, he began to say. An infinitive of purpose is often formed by adding the suffix *śi*; thus, *davar-śi*, in order to keep; *kari-śi*, in order to make.

The conjunctive participle ends in *ūnu* or *nu*, the final *u* being often nasalised; thus, *kōŃnu*, having done; *vāṭūnu*, having divided; *vatṣunũ*, having gone.

In most characteristics, however, the dialect of Karwar is simply Standard KōŃkaŃĪ, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows. The alphabet used is Kanarese. A list of Standard Words and Phrases will be found below on pp. 394 and ff.



[ No. 44.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KŌNKAṆĪ DIALECT.

(SARASWAT BRĀHMANS OF KARWAR.)

ಎಕಾ ಗೃಹಸ್ಥಾಕ ದೋಗ್-ಜಾಣ ಪೂತ ಆಶಿಲ್ಲೆ | ತಾಂತುಲೆ ಪೈಕಿಂ ಸಾನು ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಣ ಕಡೆ  
 ವೊಣ್ಣ್ಯಾ ಲಾಗೊ, ಆನ್ನಾಂ, ಮಗೆಲ್ಯಾ ವಾಂಟ್ಯಾಕ ಯೆಂವ್ಚಿ ತಿತ್ತಿ ಆಸ್ತಿ ಮಾಕ್ತಾ ದಿ | ಆನಿಂ ತಾನ್ನೆಂ  
 ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟೂನು ದಿಲಿ | ಆನಿಂ ಥೊಡೇಚಿ ದಿವ್ಯಾಂನಿಂ ಸಾನಪ್ಪೂತು ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ  
 ಸರ್ವ ಯೆಕ್ಡೆ ಕೋರ್ನುಂ ಧೂರ್ ಏಕ್ ಗಾವಾಂಕ್ ವಚುಗೆಲೊ ಆನಿಂ ಥೈಂ ವಾಂಟು ಚಾಲ್ತಿನೆಂ ಆಪ್ಣಾಗೆಲೊ  
 ಪೈಸೊ ಸರ್ವ ವಾಂಟು ಕೆಲೊ | ಆನಿಂ ಸರ್ವ ಖರ್ಚನಾ ಫುಡೆ ತ್ಯಾ ಗಾವಾಂತುಂ ಹೋಡ್ ದುಪ್ಪಾಳು  
 ಪಳ್ಯೊ ಆನಿಂ ತಾಕ್ಚಾ ಗರಜ್ ಪಳ್ಯ | ಆನಿಂ ತೊ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಏಕ್ ಗೃಹಸ್ಥಾಕಡೆ ಕಾಮಾಕ್ ರಾಬೊ |  
 ಆನಿಂ ತಾನ್ನೆಂ ತಾಕ್ಚಾ ಆಪ್ಣಾಗೆಲ್ಯಾ ಗಾದ್ಯಾಂತುಂ ಡುಕ್ರಾಂಕ್ ಚರಾಂಚ್ಯಾಕ್ ಧಾಳ್ಚೊ | ಆನಿಂ ತೊ ತ್ಯಾ  
 ಡುಕ್ರಾಂನಿಂ ಖಾಂವ್ಚೊತಸ್ಲೊ ಕುಂಡೊ ಖಾಪ್ಣುಂ ಖುಶಾಲೆನಂ ಆಪ್ಣಾಗೆಲೆಂ ಪೊಟ ಭೋರ್ನುಂ ಫುಡೊಶಿಲ್ಲೊ |  
 ಜಾಲ್ಯಾರಿ ತಾಕ್ಚಾ ಕೊಣೆಂ ದೀನಂ | ಆನಿಂ ತಾಕ್ಚಾ ಬುದ್ಧಿ ಯೇನಾಪುಡೆ ತೊ ವೊಣು ಲಾಗೊ,  
 ಮಗೆಲ್ಯಾ ಬಾಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಪೈಕಿಂ ಕಿತ್ತೇಕಾಂಕ್ ಖಾಂವ್ಚೆಂ ಖಾಪ್ಣುಂ ದವರ್ತಿ ಆಸ್ಲಿ ಆನಿಂ ಹಾಂವಂ  
 ಭುಕ್ತೆನಂ ಮರ್ತಾಂ | ಹಾಂವಂ ಉಟಾಪ್ಣು ಆನ್ನಾಕಡೆ ವಚುನುಂ ಆನ್ನಾಂ ಹಾಂವಂ ದೆವಾಲಾಗ್ಲಿಂ ಆನಿಂ  
 ತುಜ್‌ಲಾಗ್ಲಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಾಂ ಆನಿಂ ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್‌ಘೆಂವ್ಚ್ಯಾಕ್ ಹಾಂವಂ ಫಾವ್ಣಾಂ |  
 ಮಾಕ್ತಾ ತುಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಮ್ಹಣ್ ಕೋರ್ನುಂ ದವರಿ ಮುಣುಂ ಮುಣತಾಂ | ಆನಿಂ ತೊ ಉಟಾಪ್ಣುಂ  
 ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಣಾನೆಂ ಆಶಿಲ್ಲೆಕಡೆ ವಚುಗೆಲೊ | ಜಾಲ್ಯಾರಿ ತಾನ್ನೆಂ ಸೊಬಾರ್ ಧೂರ್ ಆಸ್ತನಾಂ ತಾಗೆಲ್ಯಾ  
 ಬಾಪ್ಣಾನೆಂ ತಾಕ್ಚಾ ಪಳ್ಯೆಲೊ, ಆನಿಂ ತಾಕ್ಚಾ ಕಾಕುಲ್ತಾ ಯೇವ್ಚು ತೊ ಧಾಂವೊ, ಆನಿಂ ತಾಕ್ಚಾ  
 ಪೊಟ್ಟೋಳ್ಕುಂ ಉಮ್ಹ ದಿಲಿ | ತಾವಳಿ ಪೂತು ತಾಜ್‌ಲಾಗ್ಲಿಂ ಮುಣಾಲೊ ಆನ್ನಾಂ ಹಾಂವಂ ದೆವಾಲಾಗ್ಲಿಂ ಆನಿಂ  
 ತುಜ್‌ಲಾಗ್ಲಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಾಂ, ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್‌ಘೆಂವ್ಚ್ಯಾಕ್ ಹಾಂವಂ ಫಾವ್ಣಾಂ |  
 ಜಾಲ್ಯಾರಿ ತ್ಯಾ ಬಾಪ್ಣಾನೆಂ ಆಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಕ್ ಸಾಂಗೊಂ ಕೀ ಬರೀಚಿ ಏಕಿ ಆಂಗಿ ಹಾಣ್ಣುಂ ತಾಕ್ಚಾ  
 ಘಾಲ್ಯಾ | ಆನಿಂ ತಾಗೆಲ್ಯಾ ಹಾತ್ತಾಕ್ ಏಕಿ ಮುದ್ದಿ, ಆನಿಂ ಪಾಯ್ಚ್ಯಾಕ್ ಜೊತ್ತೆಂ ಘಾಲ್ಯಾ | ಆನಿಂ ಆಮಿತ್ರಿಂ  
 ಖಾಪ್ಣುಂ-ಜೇವ್ಚುಂ ಖುಶಾಲ್ ಕೊರ್ಯಾಂ | ಇತ್ಯಾ ಮ್ಹಳ್ಯಾರಿ ಹೊ ಮಗೆಲೊ ಪೂತು ವೋರ್ನುಂ-ಗೆಲ್ಲೆಲೊ,  
 ಆನಿಂ ಪರ್ತೂನುಂ ಜೆವಂತ್ ಜಾಲ್ಲ್ಯಾ, ತೊ ನಾಜಾಪ್ಣುಂ ಗೆಲ್ಲೆಲೊ, ಮೆಳ್ಳಾ | ಆನಿಂ ತಾನ್ನಿಂ ಖುಶಾಲ್  
 ಕೊರ್ಚ್ಯಾಕ್ ಸುರು ಕೆಲ್ಲೊ ||

ತಾಗೆಲೊ ಹೋಡ್ ಪೂತು ಗಾದ್ಯಾಂತುಂ ಆಶಿಲ್ಲೊ | ತಾನ್ನೆಂ ಯೇವ್ಚು ಘರಾಲಾಗ್ಲಿ ಪಾವ್ಣಾಪುಡೆ ನಾಂಚು  
 ಆನಿಂ ಗಾಯನಂ ತಾನ್ನೆಂ ಆಯ್ಕಿಲೆಂ | ಆನಿಂ ತಾನ್ನೆಂ ಚಾಕ್ರಾಂ ಪೈಕಿಂ ಎಕ್ಚ್ಯಾಕ್ ಆಪೊವ್ಚೊ ಹಾಜೊ  
 ಅರ್ಥು ಇತ್ತೆಂ ಮುಣುಂ ವಿಚಾರ್ಲೆಂ | ತಾನ್ನೆಂ ತಾಕ್ಚಾ ಸಾಂಗೊಂ ಕೀ ತುಗೆಲೊ ಭಾವು ಆಯ್ಲಾ ; ಆನಿಂ  
 ತಾನ್ನೆಂ ಸುರಕ್ಷಿತ ಪಾವಿಲ್ಲೆಮಿತಿಂ ತುಗೆಲ್ಯಾ ಬಾಪ್ಣಾನೆಂ ಏಕ್ ಜೆವಣುಂ ಕೆಲ್ಲ್ಯಾಂ | ತಾಕ್ಚಾ ತಾವಳಿ ಕೋರ್ಪು  
 ಯೇವ್ಚುಂ ತೊ ಭಿತ್ತರಿ ವಚ್ಚ ನಾಜಾಲೊ | ತ್ಯಾಖತಿರ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಣಾನೆಂ ಭೈರ ಯೇವ್ಚುಂ, ತಾಕ್ಚಾ  
 ಸಮಜೈಶಿ ಕೋರ್ನುಂ ಸಾಂಗೊಂ | ತಾನ್ನೆಂ ಬಾಪ್ಣಾಕ್ ಅಶಿ ಉತ್ತರ ದಿಲ್ಲೆಂ ಕೀ ಹೆಂ ಪಳಿ ಹೀಂ ಇತಿಂ  
 ವರ್ಸಾಂ ಹಾಂವಂ ತುಗೆಲಿ ಚಾಕ್ರಿ ಕರ್ತಾಂ, ಆನಿಂ ತುಗೆಲೆಂ ಉತ್ತರ ಕದ್ನಾಯಿಂ ವೊಣ್ಣೆಂ, ಜಾಲ್ತಕ್ರ್ಯಾ



ತುವೆಂ ಮೂಕ್ಚಾ ಮುಗೇಲ್ಯಾ ಮಿತ್ರಾಂಸಾಂಗಾತಿ ಋಣಾಲೆ ಕರಿಣಿ ಏಕ ಬಕ್ರಾಬೀಲ ಸುದ್ದಾಂ ದೀನಂ | ಜಾ-  
ಲ್ಯಾರಿ ತುಗೇಲಿ ಭೂಯಿಂಭಾಟ ಚಡಿಯಾಂ ಸಹವಾಸಾಣೆಂ ಖಾವ್ನು ಕಾಳ್ಕಲೆ ತಸ್ಲಾ ಹ್ಯಾ ತುಗೇಲ್ಯಾ ಪುತ್ರಾಣೆಂ  
ಆಯಿಲ್ಲಾಕ್ಲಣಂ ತಾಜ್‌ಖತಿರ ತುವೆಂ ಹೊಡ ಜೆವಣಂ ಕೆಲೆಂ | ಆನಿಂ ತೊ ತಾಜ್‌ಲಾಗ್ಲಿಂ ಮುಣಾಲೊ  
ಕೀ ಪುತಾ ತೂಂ ಕೆದ್ನಾಯಿಂ ಮಜ್ಜೆ ಲಾಗ್ಲೀಚಿ ಆಸ್ಸಿ ಆನಿಂ ಮುಗೇಲೆಂ ಸರ್ವ ತುಗೇಲೆಂಚೆ ಜಾವ್ನ್-ಆಸ್ಸಿ |  
ಹೊ ತುಗೇಲೊ ಭಾವು ಮೆಲ್ಲೆಲೊ, ತೊ ಆತ್ತಂ ಪರ್ತೊನುಂ ಜೆವಂತ್ ಜಾಲಾ | ಆನಿಂ ತೊ ನಾಜಾಲ್ಲೆಲೊ  
ಆತ್ತಂ ಮೆಳ್ಳಾ ಮುಣುಂ ಆಮ್ಚೆಂ ಋಣಾಲೆ ಕೋರ್ನುಂ ಆನಂದ್‌ಪಾಂವ್ಚೆಂ ಯೋಗ್ಯ ಆಸ್ಸಿ ||



[No. 44.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KONKANĪ DIALECT.

(SARASWAT BRĀHMAṆS OF KARWAR.)

## TRANSLITERATION AND TRANSLATION.

Ekā grihastāka dog-dzāṇa pūta āsille. Tāntule-paikī sānu  
*One householder-to two-persons sons were. Them-from-among the-younger*  
 āpnā-gelyā bāpsu-kaḍe mhoṇ-chyā lāglo, 'ānnā, ma-gelyā vāṇtyāka yēv-chi titli  
*his father-to to-say began, 'father, my to-share coming so-great*  
*āsti mākkā di.'* Āñi tānnē āpnā-geli āsti tā-kā vāṇtūnu dili.  
*estate me-to give.' And him-by his estate them-to having-divided was-given.*  
 Āñi thoḍē-chi divsā-nī sān-pūtu āpnā-geli āsti sarva yekḍe kōrnū  
*And few-only days-in the-younger-son his estate all together having-made*  
 dhūr-ēk gāvāka vatsū-gelo, āñi thaī vāit chālli-nē āpnā-gelo paiso sarva  
*far-one to-country went, and there bad conduct-by his money all*  
*vāit-kello. Āñi sarva khartsanā-phuḍe tyā gāvāntū hōḍ dushkālu pallo, āñi*  
*bad-was-made. And all spending-after that in-country great famine fell, and*  
*tākkā garadz palli. Āñi to tyā gāv-chyā ēk grihastā-kaḍe kāmāk rāblo.*  
*him-to want fell. And he that country-of one gentleman-with for-service remained.*  
 Āñi tānnē tākkā āpnā-gelyā gādyāntū ḍukrāka tsaraū-chyāka dhāllo. Āñi to  
*And him-by him-as-to his in-field swine for-feeding he-was-sent. And he*  
 tyā ḍukrā-nī khāv-tso taslo kuṇḍo khāvnū khuśāle-nē āpnā-gelē poṭa  
*those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly*  
*bhōrnu ghetlo-śillo. Dzālyāri tākkā koṇē di-nē. Āñi*  
*having-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And*  
*tākkā buddhi yēnā-phuḍe to mhoṇu lāglo, 'ma-gelyā bāpsu-gelyā tsākrā-paikī*  
*him-to sense coming-after he to-say began, 'my father-of servants-among*  
*kittēkāka khāv-chē khāvnu davar-śi āssa, āñi hāvē bhukke-nē martā.*  
*to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.*  
 Hāvē uṭāvnu ānnā-kaḍe vatsunū, "ānnā, hāvē Devā-lāggī āñi tudz-lāggī  
*I having-risen father-to having-gone, "father, by-me God-to and thee-to*  
 pāpa kellyā, āñi hyā-mukhāri tu-gelo pūtu mhoṇ-ghēv-chyāka hāvē  
*sin has-been-committed, and henceforward thy son having-said-to-take I*  
 phāvnā. Mākkā tu-gelyā tsākrā-mhaṇke kōrnu davarī," mhoṇū  
*am-worthy-not. Me thy servants-like having-made keep," having-said*  
 mhaṇatā.' Āñi to uṭāvnū āpnā-gelyā bāpsu-nē āsille-kaḍe vatsū-gelo.  
*I-will-say.' And he having-risen his father-by being-to went.*  
 Dzālyāri tānnē sobār dhūr āstanā tā-gelyā bāpsu-nē tākkā palailo, āñi tākkā  
*But him-by very far being his father-by as-for-him he-was-seen, and him-to*



kāku|tā yēvnu to dhāvlo, ānī tākkā potṭōlnū umma dili.  
*pity having-come he ran, and him having-embraced kiss was-given.*

Tā-vaḷi pūtu tādz-lāggī mhaṇālo, 'ānnā, hāvē Devā-lāggī ānī tudz-lāggī pāpa  
*At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin*  
*kellyā,* hyā-mukhāri tu-gelo pūtu mhōṇ-ghēv-chyāka hāvē phāv-nā.  
*has-been-committed, henceforward thy son to-be-called I am-worthy-not.'*

Dzālyāri tyā bāpsu-nē āpnā-gelyā tsākrāka sānglē kī, 'barī-chi ēki āngi  
*But that father-by his servants-to it-was-said that, 'good-indeed one robe*

hāṇṇū tākkā ghālyā; ānī tā-gelyā hāttāka ēki muddi, ānī pāyyāka dzottē  
*having-brought him-to put; and his hand-on one ring, and foot-on shoe*  
*ghālyā; ānī āmmī khāvn-jēvnū khusāl koryā; ityā*  
*put; and we having-eaten-having-feasted merriment let-us-make; why*

mhalyāri, ho ma-gelo pūtu mōrn gellelo, ānī partūnū jivant dzāllā;  
*on-saying, this my son having-died had-gone, and again alive has-become;*  
*to nā-dzāvnū gellelo, mellā.' Ānī tānnī khusāl kor-chyāka*  
*he having-been-lost had-gone, has-been-found.' And them-by merriment to-make*  
*suru kello.*

*beginning was-made.*

Tā-gelo hōd pūtu gādyāntū āṣillo. Tānnē yēvnu gharā-lāggi  
*His big son in-fields was. Him-by having-come house-near*  
*pāvnā-phude nātsu ānī gāyanā tānnē āykilē. Ānī tānnē tsākrā-paikī*  
*reaching-after dancing and music him-by was-heard. And him-by servants-among*

eklyāka āppōvnū, 'hādzdzo arthu itīē?' mhuṇū vitsārlē. Tānnē  
*one-to having-called, 'this-of meaning what?' having-said it-was-asked. Him-by*  
*tākkā sānglē kī, 'tu-gelo bhāvu āylā, ānī tānnē surakshita pāville-mitī*  
*him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for*  
*tu-gelyā bāpsu-nē ēka jevanā kellyā.' Tākkā tā-vaḷi kōpu yēvnū to*  
*thy father-by one feast has-been-made.' Him-to then anger having-come he*

bhittari vatṭsa-nā-dzālo. Tyā-khatira tā-gelyā bāpsu-nē bhaira yēvnū tākkā  
*inside would-not-go. Therefore his father-by out having-come him-to*  
*samdzai-śi kōrnū sānglē. Tānnē bāpsūka aśśi uttara dillē kī, 'hē*  
*to-persuade for it-was-told. Him-by father-to thus reply was-given that, 'this*  
*pāle, hī itlī varsā hāvē tu-geli tsākri kartā, ānī tu-gelē uttara kednāyī*  
*see, these so-many years I thy service do, and thy word ever*

moṇ-nē; dzālle-tarkai tuvē mākkā ma-gelyā mitrā sāngāti khusāl kari-śi  
*was-broken-not; still by-thee me-to my friends with merriment making-for*  
*ēka bakryā-pīla suddā dī-nē. Dzālyāri tu-geli bhūyī-bhāṭa cheḍiyā*  
*one kid even was-not-given. But thy land-and-garden prostitutes'*  
*sahavāsā-nē khāvnu-kā||el-taslyā hyā tu-gelyā puttā-nē āyillyā-kshaṇā*  
*company-in having-eaten-squandered-such this thy son-by coming-moment-at*



tādz-khatira tuvē hoḍa jevanā kellē.' Anī to tādz-lāggī mhaṇālo ki, 'putī,  
 him-for by-thee big feast is-made.' And he him-to said that, 'son,  
 tū kednāyī majje-lāggī-chi āssa, ānī ma-gelē sarva tu-gelē-chi dzāvn  
 thou always me-near-only art, and mine all thine-indeed having-become  
 āssa. Ho tu-gelo bhāvu mellelo, to āttā partūnū jivant dzāllā; ānī to  
 is. This thy brother had-died, he now again alive has-become; and he  
 nā-dzāllelo, āttā mellā; mhuṇū āmmī khusāl kōrnū ānand  
 was-lost, now has-been-found; therefore by-us merriment having-made gladness  
 pāv-chē yōgya āssa.'  
 should-be-felt proper is.'

### KUḌĀĪ.

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri gradually approach the dialects of the Central Konkan, which again, in their turn, form the connecting link between Kōṇkaṇī and the Konkan Standard of Marāṭhī.

Standard Kōṇkaṇī is spoken in the south-west corner of Sawantwadi and also in scattered settlements of the Talukas of Vengurla and Malwan in Ratnagiri. The principal language of Sawantwadi and of the southern part of Ratnagiri is also a Kōṇkaṇī subdialect. It is usually called Kuḍāḷī, a name derived from the Kulal peta in Sawantwadi. In Ratnagiri it is sometimes also called Mālvaṇī.

The Kuḍāḷī dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively. Kuḍāḷī is also spoken in Bombay Town and Island by settlers from Sawantwadi and Ratnagiri. The following numbers have been returned for this Survey :—

Sawantwadi . . . . .	183,600
Ratnagiri . . . . .	302,000
Bombay Town and Island . . . . .	90,000
TOTAL . . . . .	575,600

The chief points in which Kuḍāḷī differs from Standard Kōṇkaṇī are as follows :—

The long and short *e* and *o* are not clearly distinguished. The short forms are still found in considerable number in Sawantwadi. Thus, *te-kā*, to him; *kelō*, done; *hotō* and *hutō*, was, etc. Both *ē* and *ō* are, however, usually long, just as is the case in Standard Marāṭhī.

Ā or ā is used for Standard Marāṭhī *ē*, not only in cases where it is so used in Standard Kōṇkaṇī, but also elsewhere. Thus, *varsā*, years; *ḍuk<sup>r</sup>rā*, pigs; *tā sag<sup>a</sup>lā*, that all.

There is a strong tendency to drop the Anunāsika, a tendency which is also found in the Kōṇkaṇī of Belgaum and in the dialects of the Central Konkan. Thus, *tyētullō* for *tyātullō*, from among them; *tenī* and *tenī*, by him (honorific plural).

The cerebral *ṇ* is correctly used in Sawantwadi, but it is freely replaced by *n* in Ratnagiri and Bombay; thus, *pānī* and *pānī*, water; *kōn* and *kōn*, who? The dental *n* is also substituted for Standard Marāṭhī *l* in *nhān*, small.



*V* is often dropped before *i* and *ī*; thus *vīs* and *īs*, twenty; *itsārṇā*, to ask. It is sometimes also dropped in the conjunctive participle in *va* or *ūa*; thus, *mhaṇān*, having said; *uṭhān*, having risen. It is replaced by *y* in *thēy*, keep (Ratnagiri), for which the Sawantwadi texts give *thēv*.

The inflection of nouns agrees with Standard Kōṅkaṇī. The word *bāpūs*, father, however, differs in the oblique form which is *bāpās* or *bāpāsi*; thus, *bāpās-tsō* or *bāpāsi-tsō*, of a father.

The pronoun of the first person singular takes the form *mī* or *miyā* as in Standard Marāṭhī while Kōṅkaṇī has *hāv*. *Apan* is used as the corresponding plural including the person addressed.

The pronoun *tō*, that, forms its dative and corresponding forms from the base *tē* or *tyā*; thus, *te-kā*, *tē-kā* and *tyā-kā*, to him. The other demonstrative and relative pronouns are inflected in the same way.

'What?' is *kōy* as in Standard Marāṭhī. The form *kitē* seems, however, also to be used, for we find *kityāk*, why?

The verb substantive forms its present tense as follows:—*mī āsāy*; *tū āsay*, or *āsas*; *tō āsā*; *āmī āsāv*; *tumī āsāt*; *tē āsat*. In the second person singular we also find *has* or *āhas*, and in the third *hā* or *āhā*, and the other persons can certainly be formed in a corresponding way. The past tense is 1. *hōtāy*; 2. *hōtay*; 3. *hōtō*; plural, 1. *hōtāv*; 2. *hōtyāt*; 3. *hōtē*.

Other intransitive verbs are conjugated by means of the same suffixes. Thus, *āmī dātāv*, we go; *tumī gēlyāt*, you went. In the future the form in *ān* is in common use; thus, *mhaṇān*, I shall say; *mēlāt*, it will be got. But also *yētalō*, he will come. The habitual past seems to be used as in Standard Marāṭhī; thus, *dāy-nā*, he would not go.

The past tense of transitive verbs agrees with Standard Kōṅkaṇī. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in *lay* or *las*, the third person singular in *lyān*, the first person plural in *lāv*; the second person plural in *lyāt*, and the third person plural in *lyānī*; thus, *tū mār<sup>l</sup>ay*, or *mār<sup>l</sup>as*, thou struckest; *tēṇī mār<sup>l</sup>lyān*, he struck; *āmī mār<sup>l</sup>lāv*, we struck; *tumī mār<sup>l</sup>lyāt*, you struck; *tē-ṇī mār<sup>l</sup>lyānī*, they struck; *tū tā kōṇā-kaḍ<sup>s</sup>sūn vik<sup>t</sup>tā ghēt<sup>l</sup>ay*, or *ghēt<sup>l</sup>as*, thou that whom-from buying tookest? from whom did you buy that? *tyē-nā tyē-chyā galyāk miḥī mār<sup>l</sup>lyān ānī tyē-tsō mukō ghēt<sup>l</sup>lyān*, him-by his neck-on embracing was-struck and his kiss was-taken, he fell on his neck and kissed him. In *tū jēvān kēla has*, thou hast made a feast, *kēla has* is the uncontracted form of *kēlas*. The future is formed as in Standard Marāṭhī; thus, *mī mārīn*, I shall strike. In the second person singular we find *mār<sup>s</sup>it* and *mār<sup>s</sup>il*.

In other respects the specimens which follow will be found to agree with Standard Kōṅkaṇī. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratnagiri.



[ No. 45.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌŌKANĪ (KUDĀLĪ) DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN I.

अेका माणसाक दोन भील होते । तेतुरलो न्हानगो वापाशीक म्हणूक लागलो वावा, माका येतलो तो जिंदगेचो वांटो माका दी । मगे तेणी तेंकां आपली जिंदगी वाटून दिली । मगे पुस्कळ दीस जांवचे आदींच न्हानग्या भिलान सगळां एकठंय केलां, आणि दूर देशाक जांवक गेलो आणि थेंसर मौज मारून होतां तां सगळां घालयलां । तेचे कडलां सगळां सरल्यार थेंसर एक थोर दुकळ पडलो; आणि तेका कठीण दीस आयले । मगे तो थेंसरल्या अेका गिरेस्ता-थें जावन रवलो । तेणीं तेका आपलीं डुकरां चरंवक आपल्या शेतांत धाडलो । आणि तेका दिसूंक लागलां डुकरां खातत तो कुंडो माका मेळात तर बरो । पण तो सुद्दां कोण तेका देयना । मगे तो भानार येवन म्हणूक लागलो, माज्या वापासचे कितके तरी गडी खावन जेवन आसत आणि मी उपासांनीं मरतें । मी उठान आणि वापाशी-हार जायन आणि तेका म्हणान, वावा मी देवा-कडे आणि तुजे-कडे चुकलेंय, आणि तुजो भील म्हणूक फावानें । तूं माका तुजो एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि वापाशी-हार आयलो । तो दूर आसतानांच वापाशीन तेका वगलो, आणि तेका तेची काकळूत आयली । धांव मारून तेणीं तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । भिलान तेका म्हटलां, वावा, मी देवा-कडे आणि तुजे-कडे चुकलें, मी तुजो भील म्हणूक फावान । पण वापाशीन गड्यांक म्हटलां, एक बरोसो आंगरखो हाडा आणि हेका घाला आणि हेच्या हातांत एक आंगठी आणि पायांत जुतीं घाला । आणि जेवन खावन आनंद करूंया, माजो भील मेल्लो तो फिरून जितो जालो, तो सांडल्लो पण परत गावलो । मगे तेणीं आनंद केलो ॥

तेचो थोरलो भील शेतांत गेल्लो । तो घरा-हार येता तर तेका गाणा नाचना आयकूंक येवंक लागलां । तेणी अेका गड्याक साद घातलो आणि कायरे ह्यां म्हणून विचारलां । तेणी तेका म्हटलां तुजो भाव आयलोसा, तो खुशाल घराक



आयलो म्हणून तुज्या वापाशीन ह्या जेवाण केलांसा । तेका राग आयलो आणि तो घरांत जायना । तेचो वापूस भायर आयलो आणि तेका बाबापुता करूंक लागलो । तेणी वापाशीक म्हटलां, बग, इतकीं वर्सां मी तुजी चाकरी करतै, तुज्या शब्दा भायर कर्दीं गेलें नाय । पण तूं माका केच माज्या इष्टां वांगडा मजा मारूंक एक वकऱ्याचां पोर सुद्दां दिलय नाय । पण जेणी तुजी जिनगी रांडां बरोबर वाटेक लायली तो तुजो भील घरांत येवंचे आदींच तेचेसाठीं तूं जेवाण करतय । वापाशीन सांगलां, भिला, तूं सदीं माजे बरोबर आसय, माजां आसा तां सगळां तुजांच । आमी आनंद करूंचो ह्याच खरां । कित्या म्हणशीत तर, हो तुजो भाव मेल्लो तो जितो जालो, तो नाय जाल्लो तो गावलो ॥



[No. 45.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KONKANI (KUPALI) DIALECT.

(STATE SAWANTWADI.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ekā mān'sāk dōn jhīl hōtē. Tētūr'lō nhāp'gō bāpāsīk mhaṇūk lāg'lō,  
*One to-man two sons were. Of-them the-younger to-the-father to-say began,*  
 'bābā, mā-kā yētalō tō jind'gē-tsō vātō mā-kā di.' Magē tē-ṇi  
*'father, me-to will-come that the-property-of share me-to give.' Then him-by*  
 tē-kā āp'li jind'gī vātūn dili. Magē puskaḷ dis dzāv'-chē  
*them-to his-own property having-divided was-given. Then many days passing*  
 ādī-ts nhāp'gyā jhīlān sag'lā ēk-thāy kelā, āṇi dūr deśāk  
*before-even the-younger son-by all in-one-place was-made, and far to-country*  
 dzāv'k gēlō āṇi thaīsar maudz mārūn hotā-tā sag'lā ghālay'lā.  
*to-go went and there merry-making having-done (whatever-)was-that all was-spent.*  
 Tē-chē-kaḍ'lā sag'lā sar'lyār thaīsar ēk thōr dukaḷ paḍ'lō; āṇi te-kā  
*Him-with all was-spent-after there one great famine befell; and him-to*  
 kaṭhīn dis āy'lō. Magē tō thaīsar'lyā ekā girēstā-thaī dzāv'n  
*hard days came. Then he of-that-place one householder's-house-in having-gone*  
 rav'lō. Tē-ṇi te-kā āp'li ḍuk'rā charāv'k āp'lyā śetāt dhāḍ'lō.  
*dwelt. Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent.*  
 Āṇi te-kā disūk lāg'lā ḍuk'rā khātat tō kuṇḍō mā-kā melāt tar  
*And him-to to-appear began the-swine are-eating that husks me-to will-come then*  
 barō. Paṇ tō suddā kōṇ te-kā dēy-nā. Magē tō bhānār yēv'n  
*good. But that even anyone him-to would-not-give. Then he to-senses having-come*  
 mhaṇūk lāg'lō, 'mājyā bāpās-chē kit'kē-tari gaḍi khāv'n jēv'n āsat āṇi mī  
*to-say began, 'my father-of how-many servants eating dining are and I*  
 upāsā-nī mar'taī; mī uṭhān āṇi bāpāsī-hār dzāy'n āṇi te-kā mhaṇān  
*hunger-with am-dying; I will-rise and (my)-father-to will-go and him-to will-say*  
 "bābā, mī Devā-kaḍē āṇi tujē-kaḍē tsuk'lāy; āṇi tudzō jhīl mhaṇūk  
*"father, I God-towards and thee-towards have-erred; and thy son to-be-called*  
 phāvā-naī; tū mā-kā tudzō ēk gaḍi mhaṇūn tujē-kaḍē thēv'." Āṇi tō magē uṭh'lō  
*am-not-fit; thou me-to thy one servant saying thee-with keep."* And he then arose  
 āṇi bāpāsī-hār āy'lō. Tō dūr ās'tānā-ts bāpā-śin te-kā bag'lō; āṇi  
*and father-to came. He far while-he-was-even the-father-by him-to was-seen; and*  
 te-kā tē-chī kāk'lūt āy'li. Dhāv-mārūn tē-ṇi te-chyā galyāk  
*him-to him-of pity came. Running-having-struck him-by his on-the-neck*



mīthī mār<sup>li</sup>, āṇi tē-chī mukā ghēt<sup>li</sup>. Jhilān te-kā mhaṭ<sup>lā</sup>,  
*embracing was-struck, and him-of kiss was-taken. The-son-by him-to it-was-said,*  
 'bābā, mī Devā-kaḍē āṇi tujē-kaḍē tsuk<sup>lā</sup>, mī tudzō jhil mhaṇūk  
*'father, I God-towards and thee-towards have-erred, I thy son to-be-called*  
 phāvā-nāi.' Paṇ bāpā-sin gadyāk mhaṭ<sup>lā</sup>, 'ēk barōsō āng<sup>rakho</sup> hādā āṇi  
*am-not-fit.' But the-father-by servant's-to it-was-said, 'one good coat bring and*  
 he-kā ghālā; āṇi he-chyā hātāt ēk āng<sup>thi</sup> āṇi pāyāt dzutī ghālā; āṇi  
*him-to put-on; and his in-the-hand one ring and on-the-feet shoes put; and*  
 jēv<sup>n</sup> khāv<sup>n</sup> ānand karū-yā; mādzō jhil mēl<sup>lō</sup>, tō phirūn jītō  
*by-dining by-eating merriment let-us-make; my son was-dead, he again alive*  
 dzālō; tō sād<sup>lālō</sup>, paṇ parat gāv<sup>lō</sup>.' Magē tē-ñī ānand kēlō.  
*became; he was-lost, but again is-got.' Then them-by merriment was-made.*

Tē-tsō thōr<sup>lō</sup> jhil śetāt gēl<sup>lō</sup>. Tō gharā-hār yetā, tar te-kā  
*His elder son in-the-fields was-gone. He house-towards comes, then him-to*  
 gānā nāts<sup>nā</sup> āy<sup>kūk</sup> yēv<sup>k</sup> lāg<sup>lā</sup>. Tē-ñi ekā gadyāk sād ghāt<sup>lō</sup> āṇi,  
*singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and,*  
 'kāy-rē hyā?' mhaṇūn vichār<sup>lā</sup>. Tē-ñi te-kā mhaṭ<sup>lā</sup>, 'tudzō bhāv  
*'what-O (is-)this?' saying it-was-asked. Him-by him-to it-was-said, 'thy brother*  
 āy<sup>lō</sup>-sā, tō khusāl gharāk āy<sup>lō</sup>, mhaṇūn tujyā bāpā-sin hyā jevān kēlā-sā.'  
*come-is, he safe house-to came, therefore thy father-by this feast made-is.'*  
 Te-kā rāg āy<sup>lō</sup> āṇi tō gharāt dzāy-nā. Tē-tsō bāpūs bhāy<sup>r</sup>  
*Him-to anger came and he into-the-house would-not-go. His father out*  
 āy<sup>lō</sup> āṇi te-kā bābā-putā karū lāg<sup>lō</sup>. Tē-ñi bāpā-sik mhaṭ<sup>lā</sup>,  
*came and him-to entreating to-do began. Him-by (his-)father-to it-was-said,*  
 'bag, it<sup>kī</sup> varsā mī tuji tsāk<sup>ri</sup> kar<sup>taī</sup>; tujyā śabdā-bhāy<sup>r</sup> kadī  
*'see, so-many years I thy service have-been-doing; thy word-out-of ever*  
 gēlāī nāy; paṇ tū mā-kā kaī-ts mājyā ishā-vāng<sup>dā</sup> majā  
*have-gone not; but by-thee me-to ever-even my friends-with merriment*  
 mārūk ēk bak<sup>ryā</sup>-tsā por suddā dilay nāy; paṇ jē-ñi  
*for-making one goat-of young-one even was-given not; but whom-by*  
 tuji jiu<sup>gi</sup> rāḍā-barōbar vātēk-lāy<sup>li</sup> tō tudzō jhil gharāt yēv<sup>chē</sup>  
*thy property harlots-with was-wasted that thy son into-the-house coming*  
 ādī-ts tē-chēsāthī tū jevān kar<sup>tay</sup>.' Bāpāsin sāng<sup>lā</sup>, 'jhilā,  
*before-even him-for thou a-feast art-making.' The-father-by it-was-told, 'son,*  
 tū sadī mājē-barōbar āsay; mādzā āsā tā sag<sup>lā</sup> tudzā-ts. Āmī  
*thou always me-with art; mine is that all thine-veryly. By-us*  
 ānand karū-tsō hyā-ts kharā; kityā mhaṇ<sup>sit</sup>, tar hō tudzō  
*merriment should-be-made this-only proper; why if-thou-wilt-say, then this thy*  
 bhāv mēl<sup>lō</sup>, tō jītō dzālō; tō nāy-dzāl<sup>lō</sup>, tō gāv<sup>lō</sup>.  
*brother was-dead, he alive became; he was-lost, he is-found.'*



[No. 46.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KŌŃKANĪ (KUPĀLĪ) DIALECT.

(DISTRICT RATNAGIRI.)

## SPECIMEN II.

Kōṇā yēkā māṇ'sāk dōg-dzaṇ jhīl hutā. Āṇi tyētullō dhāk'lō  
*Some one man-to two-persons sons were. And them-in-from the-younger*  
 bāpāsīk upāg'lō, 'bābā, dzō jind'gyē-tsō vātō mā-kā yēū-tsō tō di.'  
*the-father-to said, 'father, what property-of share me-to (is)-to-come that give.'*  
 Magē tyē-nā tyē-kā jind'gī vātūn dili. Magē thōdyā disā-nī  
*Then him-by them-to property having-divided was-given. Then few days-in*  
 dhāk'lō jhīl sag'lā ghēvn lāmb-ohyā mul'kāt gēlō, āṇ'kī thāy-sar ritibhagar  
*the-younger son all having-taken far to-country went, and there riotously*  
 tsalān āp'lō paisō khartsūn tāk'lō. Magē tyē-nā sag'lā kharats'lyār tyā  
*living his money having-spent was-thrown. Then him-by all spent-after that*  
 mul'kāt mōthō dukaḥ pad'lō. Tyēd'vā tyē-kā paisō myēlā-nāsō dzālō.  
*in-country great famine arose. Then him-to money was-got-not-such became.*  
 Tēvā tō tyā mul'kāt'lyā yēkā giristā-lāgī dzāvn rav'lō. Tyē-nā tyē-kā  
*Then he that country-in-of one householder-near having-gone stayed. Him-by him*  
 duk'rā tsaraūk āp'lyā sētāt dhād'lyān. Tyēd'vā duk'rā dzō kuṇḍō khāy't tyā  
*swine to-tend his in-field it-was-sent. Then swine what husk ate that*  
 kundyān āp'lā pōt bharū-tsā asā tyē-kā dis'lā. Āṇi tyē-kā kōṇi  
*with-husk his belly should-be-filled thus him-to it-seemed. And him-to (by-)anybody*  
 kāyyēk dilyān nāy.  
*anything was-given not.*

## DĀLDĪ.

The Dāldīs or Nawāits are a caste of Muhammadan fishermen. They claim an Arab descent, but speak a broken Kōṇkanī. They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for the Linguistic Survey are as follows:—

Bombay Town and Island	2,000
Janjira	11,500
Ratnagiri	2,000
Kanara	8,000
<b>TOTAL</b>	<b>23,500</b>

To this total must be added the Nawāits of the Madras Presidency, for the number of whom no estimates are available.



In Ratnagiri the Dāldis are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkul.

The dialect spoken by the Dāldis is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dāldis are said to be able to talk and understand Hindōstānī. This latter language has, however, had little influence on their dialect. Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral *ḷ* to *l*, and, in Ratnagiri and Janjira, the substituting of *r* for *ḍ* between vowels. Compare instances such as *ḍōlō*, eye; *ghōrō*, horse. These peculiarities are, however, also shared by the Marāṭhī of the Konkan.

Of the Kōṅkaṇī dialects, Dāldī most closely agrees with Kudālī. It has the same form *mī* for I, and the same third person singular of the past tense of transitive verbs ending in *ān*; thus, *te-nā bollān*, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form *ker* in addition to *kar*, do; thus, *kerū-lā*, to do; *kerlā*, done. The latter form shows that the past tense of this verb differs from Kōṅkaṇī.

Characteristic are also the many forms of nouns ending in *s*; thus, *putūs*, son; *bhāvs*, brother; *dhuvas*, daughter; *bāpā-lā* and *bāpā-lās*, to a father; *putā-chīs rāhām*, pity with the son, etc.

In most respects, however, Dāldī will be found to agree with Kōṅkaṇī and with the dialects surrounding the speakers. Thus, long and short *e* and *o* are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by *n*, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk-tale from Janjira, and is printed in Dēvanāgarī. Each is accompanied by a transliteration and translation.



[No. 47.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KONKANĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

## SPECIMEN I.

ಎಕಾ ಮಾನ್ಸಾಲಾ ದೊಗ್ ಜಾಣ್ ಪುತೂಸಕ್ ಹೊತೆ | ತೆಂತೂಸಿ ಲಾನ್ಹಾ ಪುತಾಶೀನ್ ಬಾಪಾಲಾ ಸಾಂಗ್ಲಾನ್—ಬಾಪಾ ಮಾಜ್ಯಾ ವಾಂಟ್ಯಾಲಾ ಕಾಯ್ ಯೇತೆ ತಂ ಮಲಾ ದೇ | ಆನಿಂ ತೆನಾ ಆಪ್ಲಿ ಜಮೀನ್ ತ್ಯಾಂಲಾ ವಾಂಟೊನ್ ದಿಲಿ | ಥೊಡ್ಯಾ ದಿಶಿಂ ನಾನ್ಹೊ ಪುತೂಸಕ್ ಸಗಟ್ ಯೆಂಕ್ಚೆ ಕರೂನ್ ಘೇವ್ನ್ ದೂರ್‌ಗಾವಾಂತ್ ಗೆಲೊ | ಥೈಂ ಆಪ್ಲಿ ಸಗ್ಳಿ ಜಮೀನ್ ಪೆರೂನ್—ಖಾವ್ನ್ ಪಾಡ್—ಕರೂನ್ ಟಾಂಕ್ಲಾನ್ | ತೆನಾ ಸಗಟ್ ಐರಚ್—ಕರೂನ್ ಜೈಲಾ ತೆದ್ವಾಂ ತ್ಯಾ ಗಾವಾಂತ್ ಭಾರಿ ವೊಟೊ ಬರ್ಗಾಲ್ ಪೊಡ್ಯೊ ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಗರಜ್‌ಲಾಗಿ | ಆನಿಂ ತೋ ಜಾವ್ನ್ ತ್ಯಾ ಗಾಂವ್ಚೊ ಎಕಾ ಗಾಂವ್‌ಕಾರಾ ಲಾಗಟ ಚಾಕ್ರಿಲಾ ರಾವ್ಲೊ | ತೆದ್ವಾಂ ತ್ಯಾ ಗಾಂವ್ಕಾರಾನ್ ತ್ಯಾಲಾ ಆಪ್ಲ್ಯಾ ಗಾದ್ಯಾಂತ್ ಆಪ್ಲಿಂ ಡುಕ್ರಾಂ ಚರಾಂವ್ಕ್ ಧಾಡ್ಲಾನ್ | ತೆದ್ವಾಂ ತ್ಯಾ ಡುಕ್ರಾನ್ ಖಾಂವ್ಚೊ ಕುಂಡೊ ತ್ಯಾಲಾ ಗಾವೊಹೋತೊ ತರ್ ತೋ ಖುಶಾಲೀನ್ ಖಾತೊಹೋತೊ ; ಜಾಲ್ಯಾರ್ ತೆಲಾ ಕೋಣ್ ಕಾಯ್ ದೇಇನಾಇಂ | ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಆಕ್ರಲ್ ಯೇವ್ನ್ ತೋ ಬೊಲೂಲಾ ಲಾಗೊ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಚಾಕ್ರಿಚ್ಯಾ ಮಾನ್ಸಾಲಾ ಖಾವ್ನ್—ಜೇವ್ನ್ ತೇ ಆಪ್ಲ್ಯಾ ಹಾತಾಂತ್ ಥೈತಾತ್ ವೊಂ ಹಿತಿಂ ಭುಕ್ಚೆಂ ಮರ್ತಾಂ | ವೊಂ ಉಟೊನ್ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಜಾವ್ನ್, ಐಸೊ ಬೊಲ್ತಾಂ, ಬಾಪಾ, ವೊಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ಲುಂ | ಆತಾಂ ಹೆಚ್ಯಾಪೂಡ್ಯಾಂ ವೊಂ ತುಜೊ ಪುತೂಸಕ್ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೋಯ್—ನಾಇಂ | ತುಜ್ಯಾ ಚಾಕ್ರಾಂ ಸಾಂಗಾತಿ ಮಲಾ ಚಾಕರ್ ಕರೂನ್ ತೇವ್ | ತೆದ್ವಾಂ ತೋ ಉಟೊನ್ ಬಾಪಾ ಲಾಗಟ್ ಗೆಲೊ | ಬಾಪಾನ್ ಪುತಾಲಾಸಕ್ ದೂರ್ ಆಸ್ತಾನಾಂ ಬಗೈಲಾನ್ | ತೆದ್ವಾಂ ಬಾಪಾಲಾಸಕ್ ಕಾಕ್ರೊದ್ ಆಯ್ಲಿ | ತೋ ಧಾವ್ನ್ ಜಾವ್ನ್ ತೆಲಾ ಯೆಂಗ್ ಮಾರೂನ್ ಧರ್ಲಾನ್ ಆನಿಂ ಬೋಂಚಿ ಘೆತ್ಲಾನ್ | ತೆದ್ವಾಂ ಪುತಾಶೀನ್ ತ್ಯಾಚ್ಯಾ ಲಾಗಟ್ ಬೊಲ್ಲಾನ್, ಬಾಪಾ ವೊಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ಲುಂ | ವೊಂ ತುಜೊ ಪುತೂಸಕ್ ಬೊಲೂನ್ ಬೊಲೂಲಾ ಹೋಯ್ ನಾಇಂ | ತೆದ್ವಾಂ ಬಾಪಾಶೀನ್ ಆಪ್ಲ್ಯಾ ಚಾಕ್ರಾಂಲಾ ಸಾಂಗ್ಲಾನ್, ಏಕ್ ಚೊಕೋಟ್ ಆಂಗೊಕ್ರಾ ಹಾಡೊನ್ ತ್ಯಾಚ್ಯಾ ಆಂಗಾಂತ್ ಘಾಲಾ, ಆನಿಂ ಏಕ್ ಮುದಿ ತ್ಯಾಚ್ಯಾ ಬೊಟಾಂತ್ ಆನಿಂ ತ್ಯಾಚ್ಯಾ ಪಾಯಾಕ್ ವಾನ್ವೊಂ ಘಾಲಾ ಆನಿಂ ಆಮಿಂ ಖಾವ್ನ್—ಜೇವ್ನ್ ಖುಶಾಲೀನ್ ರೇವೊಲಾ | ಕಿತ್ಯಾ ಬೊಲ್ಲ್ಯಾರ್ ಮಾಜೊ ಪುತೂಸಕ್ ಮೇಲೊ ಹೋತೊ ಜಿತೊ ಹೋವ್ನ್ ಆಯ್ಲೊ | ತೋ ನಾಇಂ ಜೈಲೊ ಹೋತೊ, ತೋ ಗಾವೊ | ತೆದ್ವಾಂ ತೇ ಖುಶಾಲ್ ಕೆರೂಲಾ ಲಾಗೆ ||

ತೆದ್ವಾಂ ತೆಚೊ ವೊಟೊ ಪುತೂಸಕ್ ಗಾದ್ಯಾಂತ್ ಹೋತೊ | ತೋ ಗಾದ್ಯಾಂತುಶಿಂ ಘರಾ ಲಾಗಿಂ ಯೆತಾಂ ವರಿ, ಗಾಂವ್ಚೊ ಆನಿಂ ನಾಚೊಂಚೊ ಐಕ್ಲಾನ್ | ತೆದ್ವಾಂ ತೆನಾ ಎಕಾ ಚಾಕ್ರಾಲಾ ಆಪೈಲಾನ್ ಆನಿಂ ಇಚಾರ್ಲಾನ್, ಹಿತ್ತಿಂ ಕಾಯ್ ಹೊತೇಂಕೆ | ತೆದ್ವಾಂ ತೆನಾ ತೆಲಾ ಬೊಲ್ಲಾನ್, ತುಜೊ ಭಾವೂಸಕ್ ಆಯ್ಲೊಕೆ ಆನಿಂ ತುಜ್ಯಾ ಬಾಪಾಶೀನ್ ಏಕ್ ಜೆವಾಕ್ ದೆಲಾನ್ ಕಿತ್ಯಾ ಖಾತಿರ್ ಬೊಲ್ಲ್ಯಾರ್ ತೋ ಚೊಕೋಟ್ ಸೋವ್ನ್ ಆಯ್ಲೊ | ತೆದ್ವಾಂ ತೆಕಾ ರಾಗ್ ಆಯ್ಲೊ ಘರಾಂತ್ ಜಾಯ್ನಾಜಾಯ್ಲೊ | ತೆದ್ವಾಂ ಬಾಪೂಸಕ್ ಥೈರ್ ಆಯ್ಲೊ ತೆಕಾ ಸಮ್‌ಜಾಂವ್ಕ್ ಲಾಗೊ | ತೆದ್ವಾಂ ತೆನಾಂ ಬಾಪಾಲಾಸಕ್ ಸಾಂಗ್ಲಾನ್, ನೀ ಬಗಿ ಎತ್ತೆ ವರ್ಸಾಂ



ವಿಾಂ ತುಜಿ ಚಾಕ್ರಿ ಕರ್ತಾಂ ತುಜಿ ಬಾತ್ ಕೆದಾಂ ಮೊಳ್ಳಲಿ ನಾಂ| ತೇ ಬಿ ಆಪ್ಲ್ಯಾ ದೋಸ್ತಾಂ  
 ಸಾಂಗಾತಿಂ ಖುಶಾಲ್ ಕೆರೂಲಾ ಏಕ್ ಬಕ್ರಾಚಂ ಪೋರ್ ಪಣ್ ಆಪ್ಲ್ಯಾ ದಿಲೋಸ್ ನಾಂ| ಜಾಲ್ಯಾರ್  
 ತುಜಿ ಜಮೀನ್ ಕಲಾವಂತ್ತ್ಯಾ ಸಾಂಗಾತಿಂ ರೇವೂನ್ ಖಾವ್ನ್ ಕಾಡ್ಲೆಲ್ಯಾ ಪುತಾಲಾಸ್ ಆಪ್ಲ್ಯಾ ಬರೋಬರ್  
 ತ್ಯಾಚ್ಯಾ ಖಾತಿರ್ ತೂಂ ಮೊಠಾಂ ಜೆವಣ್ ದಿಲೋಸ್| ತೆದಾಂ ತೆನಾಂ ತೆಲಾ ಸಾಂಗ್ಲಾನ್ ತೂಂ  
 ಕೆದಾಂಬೀ ಮಾಜ್ಯಾ ಲಾಗಟ್ ಆಸಸ್; ಮಾಜೆ ಲಾಗಿಂ ಕಾಯ್ ಆರೆ ತಂ ತುಜಾಚ್| ಆಮಿಂ ಖುಶಾಲ್  
 ಕೆರೂಚಂ ಆನಿಂ ಖುಶೀನ್ ರವೂಚಂ ಚೊಕೋಟ್ ಆರೆ| ಕಿತ್ಯಾ ಲಾ ಬೊಲ್ಲ್ಯಾರ್ ಹೋ ತುಜೊ ಭಾವೂಸ್  
 ಮೆಲ್ಲ್ಯಾ ಹೋತಾ, ಜೆವಾನ್ ಆಯ್ಲ್ಲ; ತೋ ನಾಂ ಜೈಲೊ ಆತಾಂ ಗಾವ್ಣೊ ||



[No. 47.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KŌŌKĀŌĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ekā mānsā-lā dog-dzān putūs hote. Tentūsi lhānsā putāśin  
*A-certain man-to two-persons sons were. Of-them the-younger son-by*  
 bāpā-lā sānglān, 'bāpā, mājyā vāṇṭyā-lā kāy yēte tã ma-lā dē.' Ānī  
*the-father-to it-was-said, 'father, my share-to what comes that me-to give.' And*  
 te-nā āpli dzamin tyā-lā vāṇṭūn dili. Thodyā diśī nhānsō  
*him-by his-own land them-to having-divided was-given. A-few in-days the-younger*  
 putūs sagat yēnkṭe karūn ghēvn dūr gāvānt gelo. Thaī āpli  
*son all together having-made having-taken distant into-country went. There his-own*  
 sagli dzamin kherūn-khāvn pād-karūn tāk'lān. Te-nā sagat kharach  
*whole land having-eaten-away bad-making was-thrown. Him-by all expenditure*  
 karūn dzailā tedvā tyā gāvānt bhāri moṭo bargāl poḍlo. Tedvā tyā-lā  
*having-made became then that into-country very great famine fell. Then him-to*  
 garadz lāg'li. Ānī tō dzāvn tyā gāv-chyā ekā gāv-kārā lāgat tsākri-lā  
*want was-felt. And he having-gone that country-of one citizen near in-service*  
 rāvlo. Tedvā tyā gāv-kārān tyā-lā āplyā gādyānt āplī dukrā tsarāūv-lā  
*remained. Then that citizen-by him-to his-own into-field his-own swine to-graze*  
 dhādlan. Tedvā tyā dukrān khāv-tso kuṇḍo tyā-lā gāvto hōto tar tō  
*it-was-sent. Then those swine-by eating-of husks him-to if-obtained had-been then he*  
 khuśālēn khāto-hōto; dzālyār te-lā kōṇ kāy dēi-nāī. Tedvā  
*gladness-with would-have-eaten; but him-to anyone anything would-not-give. Then*  
 tyā-lā akkal yēvn tō bolū-lā lāglo, 'mājyā bāpā-gharā tsākri-chyā mānsā-lā  
*him-to sense having-come he to-speak began, 'my father's-house-in service-of men-to*  
 khāvn jēvn tē āplyā hātānt thaitāt; mī hitī bhukkē martā.  
*having-eaten having-fed they their-own in-hands keep; I here hunger-by am-dying.*  
 Mī utūn mājyā bāpā-gharā dzāvn aiso boltā, "bāpā, mī Khudā  
*I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God*  
 nā tu-jyā sāmko pāp kerlū; ātā he-chyā-phudyā mī tudzo putūs bolūn bolū-lā  
*and thee-of before sin is-done; now henceforward I thy son speaking to-speak*  
 hōy-nāī; tu-jyā tsākri-sāngāti ma-lā tsākar karūn thēv." Tedvā tō  
*am-not-fit; thy servants-with me-to a-servant having-made keep." Then he*  
 utūn bāpā lāgat gelo. Bāpān putā-lās dūr āstā-nā bagailān;  
*having-arisen father near went. By-the-father the-son-to distant being it-was-seen;*



tedvā bāpā-lās kākṛād āyli. Tō dhāvn dzāvn te-lā yeṅ  
*then the-father-to compassion came. He running having-gone him-to embracing*  
 mārūn dharlān ānī bōñchi ghetlān. Tedvā putā-sīn tyā-chyā lāgaṭ  
*having-struck it-was-held and kiss was-taken. Then the-son-by him-of near*  
 bollān, 'bāpā, mī Khudā nā tujyā sāmko pāp kerlū; mī tudzo putūs bolūn  
*it-was-said, 'father, by-me God and thee-of before sin is-done; I thy son saying*  
 bolū-lā hōy-nāī.' Tedvā bāpā-sīn āplyā tsākrā-lā sānglān, 'ēk tsokōṭ  
*to-say am-not-fit.' Then the-father-by his-own servants-to it-was-said, 'one good*  
 āngṛokā hādūn tyā-chyā āngānt ghālā, ānī ēk mudi tyā-chyā boṭānt, ānī  
*a-coat having-brought him-of in-body put, and one ring him-of in-finger, and*  
 tyā-chyā pāyāk vānnē ghālā. Ānī āmī khāvn jēvn khuśālin  
*him-of to-feet shoes put. And we having-eaten having-dined gladness-with*  
 rēvū-lā; kityā bollyār, mādzō putūs mēlo hōto, jito hōvn āylo;  
*let-us-live; why if-you-ask, my son dead was, alive having-become has-come;*  
 tō nāī-dzailo hōto, tō gāvlo.' Tedvā tē khuśālki kerū-lā lāgle.  
*he lost was, he is-found.' Then they merriment to-do began.*

Tedvā te-tso mōto putūs gādyānt hōto. Tō gādyāntu-sī gharā-lāggī yetā-vari  
*Then his elder son in-the-field was. He the-field-in-from house-near coming-on*  
 gāv-tsā ānī nātsū-tsā aiklān. Tedvā te-nā ekā tsākrā-lā āpailān ānī  
*singing and dancing was-heard. Then him-by one servant-to it-was-called and*  
 ichārān, 'hittī kāy hotē-še?' Tedvā te-nā te-lā bollān, 'tudzō bhāvūs  
*asked, 'here what is-going-on?' Then him-by him-to it-was-said, 'thy brother*  
 āylo-še ānī tujyā bāpā-sīn ēk jevaṇ delān; kityā-khātir bollyār, tō tsokōṭ  
*has-come and thy father-by one dinner is-given; what-for if-you-ask, he good*  
 hōvn āylo.' Tedvā te-kā rāg āylo, gharānt dzāy-nā-dzāylo. Tedvā bāpūs  
*being came.' Then him-to anger came, in-the-house would-not-go. Then the-father*  
 bhair āylo, te-kā samjāv-kā lāg'lo. Tedvā te-nā bāpā-lās sānglān, 'hī bagi,  
*out came, him-to to-persuade began. Then him-by the-father-to it-was-said, 'this see,*  
 etle varsā mī tuji tsākri kartā, tuji bāt kedvā molleli nāī. Tē-bi āplyā  
*so-many years I thy service am-doing, thy word ever was-broken not. Still my-own*  
 dōstā-sāngātī khuśālki kerū-lā ēk bakryā-tsā pōr paṇ āplyā-lā dilōs nāī.  
*friends-with merriment to-do one goat-of young-one even my-own-self-to gavest not.*  
 Dzālyār tuji dzamīn kalāvantnyā sāngātī rēvūn khāvn kāḍlālyā putā-lās  
*But thy land harlots with having-lived having-eaten that-wasted the-son-to*  
 āylyā barōbar tyā-chyā khātir tū moṭhā jevaṇ dilōs.' Tedvā te-nā te-lā  
*coming with him-of sake-for thee-by a-great dinner is-given.' Then him-by him-to*  
 sānglān, 'tū kedvā-bī mājyā-lāgaṭ āsas, māje-lāggī kāy āse tā tudzā-ts.  
*it-was-said, 'thou at-all-times my-near art, me-with what is that thine-only.*  
 Āmī khuśāli kerū-tsā ānī khuśīn ravū-tsā tsokōṭ āse. Kityā-lā bollyār, hō  
*By-us merriment to-be-made and gladly to-live good is. For-what if-you-say, this*  
 tudzō bhāvūs mello hōto, jivān āylo; tō nāī-dzailo, ātā gāv'lo.'  
*thy brother dead was, alive came; he was-lost, now is-found.'*



[No. 48.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI (DALDI BROKEN) DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

## A FOLK-TALE.

एक फकीर-साईं होते । त्याचे चार सोकरे होते । त्याची बायको आपल्या घोवाला बोलते, तुमी घरांत विसून झेल्यांव धंदो रोजगार नाय । तवां ही लेकरा खातील पितील काय । तवां तो बायकोला बोलते, विवी आजचे दीस सवुर करा आनि सवा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान । आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान । त्यो रोख्यो तो घो घेऊन जंगलच्या तरफ रवाना झेलो । तो मुख्या कोकस्थानांत गेलो । त्याला दिसा वारा वाजल्याच्या घुमाराला एक बाव नजर पडली । त्या बावी-वर बैठून सोबनच्यो चार रोख्यो सोडून बावीच्या चार कोना-वर ठेवलान, आनि बोलवे लागलो, एककूँ खांव की दोकु खांव । आवन्यांत त्या बाविंतला शिखनागाची धू होती । तवां बापानी धुवेला बोलवे लागलो की, बावी-वर एक फकीर भुका येऊन बैठलेलो हाय, त्याला काई खावेला दे । धू बोलव्या लागली आपल्या जबल खावेला देवेला काय नाय । तवां बाप बोललो, आपली हांडी हाय, ती वरती घेऊन जा, आनि त्या हांडीच्या खलती लुवान जाल, म्हनजे त्या हांडीत काय तरी शिजून तयार होईल । तां त्याला खावे देस । त्या-परमान धू वरती येऊन बापाने सांगितल्या परमान करून फकिराला खाव्या घातलान, आनि ती हांडी वी फकिराच्या हवालीं केलान । फकिराने ती हांडी घेऊन घनशी चालतो झेलो । तो वाट चालता चालता एका खापरी चोराच्या गावात गेलो । रात झेली होती, आनि त्या गावाचे सगळे लोक चोरीला गेले होते । म्हगून एकाच्या ओटी-वर त्यान आपला विस्तार लावलान । चोराची बायको घरात होती । त्या बायकोनी त्या फकिराच्या सोबनची हांडी वगलान । तिच्या दिलाला लागलां की, ही हांडी मुठी गुनवान हाय । आवन्यात तिचो घो चोरी करून ऐलो । ती आपल्या घोवाला सांगते, ह्या फकिरा जबल एक हांडी हाय, ती मोटी



गुनवान हाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक हांडी न्द्या  
 आनि फकिराची हांडी हाय ती आपल्या घरातला हना । त्या परमाने तेच्या  
 घोवान केलान । बायकोनी ती हांडी चुली-वर ठेविल्या बरोबर त्यात आखनो  
 विरियानी शिजली । ती दोघा घो बायलानी बैठून खाल्ये । तिन-वरती बायको  
 आपल्या घोवाला बोलव्या लागली, तुमला आताँ चोरी करव्या जान्याची काय  
 जरूर नाय । आपल्याला आताँ पोटा भर खाव्याला मिळाय ॥



[No. 48.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KŌŌKANĪ (DĀLDĪ BROKEN) DIALECT.

(STATE JANJIRA.)

## SPECIMEN II.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Ek phakīr-sāi hōtē. Tyā-chē chār sōk'rē hōtē. Tyā-chī bāy'kō āp'lyā ghōvā-lā  
*One faqir was. Him-of four sons were. His wife her husband-to*  
 bōl'tē, 'tumī gharānt baisūn rhēlyāv, dhandō rōdz'gār nāy.  
*says, 'you in-the-house having-sat have-remained, occupation employment is-not.*  
*Tavā hī lēk'rā khētil pītil kāy?' Tavā tō bāy'kō-lā bōl'tē, 'bibī*  
*Then these children shall-eat shall-drink what?' Then he wife-to says, 'wife*  
*ādz-chē dīs sabur karā, āni sabā chār rōṭī ma-lā bhudzūn dyā;*  
*to-day-of day patience make, and to-morrow four cakes me-to having-baked give;*  
*mhan'jē mī dhandyā-lā dzān.' Ātā bāy'kō-nī subō-chī āp'lyā*  
*then I work-on shall-go.' Now the-wife-by early-morning-of her-own*  
*ghōvā-lā chār rōṭī bhudzūn dilān. Tyō rōṭyō tō ghō*  
*husband-to four cakes having-baked were-given. Those cakes that husband*  
*ghēūn dzaṅgal-chyā taraph ravānā-dzhailō. Tō mutyā kōkashānānt*  
*having-taken a-jungle-of in-the-direction started-off. He great in-a-forest*  
*gēlō. Tyā-lā disā bārā vadz'nyā-chyā shumārā-lā ēk bāv nadz'ra pad'li.*  
*went. Him-to by-day twelve striking-of about-at one well in-sight fell.*  
*Tyā bāvī-var baiṭhūn sōban-chyō chār rōṭyō sōdūn bāvī-chyā chār*  
*That well-on having-sat accompanying four cakes having-taken-out the-well-of four*  
*kōnā-var ṭhēv'lān, āni bōl'vē lāg'lō, 'ēk-kū khāṅv kī dō-ku khāṅv.'*  
*corners-on were-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat.'*  
*Āv'ryānt tyā bāvint'lā sēkh-nāgā-chī dhū hōtī. Tavā*  
*In-the-meanwhile that well-in-from a-cobra-snake-of daughter there-was. Then*  
*bāpā-nī dhuvē-lā bōl'vē lāg'lō kī, 'bāvī-var ēk phakīr bhukā*  
*the-father-by the-daughter-to to-speak was-begun that, 'the-well-upon one dervish hungry*  
*yēūn bēth'lēlō hāy; tyā-lā kāi khāvē-lā dyē.' Dhū bōl'vyā*  
*having-come sat is; him-to something to-eat give.' The-daughter to-speak*  
*lāg'li, 'āp'lyā-dzaval khāvē-lā dēvē-lā kāy nāy.' Tavā bāp bōl'lō,*  
*began, 'of-us-near to-eat to-give anything is-not.' Then the-father said,*



'āp<sup>li</sup> hāṇḍi hāy, tī var<sup>ti</sup> ghēūn dzā, āni tyā hāṇḍi-chyā khal<sup>ti</sup> lubān  
*'our-own pot is, that up having-taken go, and that pot-of under incense*  
 dzāl, mhan<sup>jē</sup> tyā hāṇḍit kāy tarī śidzūn tayār hōil. Tā tyā-lā  
*burn, then that in-pot something at-least having-cooked ready will-be. That him-to*  
 khāvē dēs.' Tyā-par<sup>mān</sup> dhū var<sup>ti</sup> yēūn bāpā-nē  
*to-eat give.' That-according-to the-daughter up having-come the-father-by*  
 sāngit<sup>lyā</sup>-par<sup>mān</sup> karūn phakirā-lā khāvyā ghāt<sup>lān</sup>, āni tī hāṇḍi bī  
*told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also*  
 phakirā-chyā havālī kēlān. Phakirā-nē tī hāṇḍi ghēūn than-śi  
*the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from*  
 tsāl<sup>tō</sup>-dzhailō. Tō vāt tsāl<sup>tā</sup> tsāl<sup>tā</sup> ēkā khāp<sup>ri</sup>-tsōrā-chyā gāvāt gēlō.  
*went-away. He the-way walking walking one house-breaker-of in-village went.*  
 Rāt dzhailī-hōti, āni tyā gāvā-chē sag<sup>lē</sup> lōk tsōrī-lā gēlē hōtē. Mhagūn  
*Night become-had, and that village-of all people theft-for gone were. Therefore*  
 ēkā-chyā ōti-var tyā-na āp<sup>lā</sup> bistār lāv<sup>lān</sup>. Tsōrā-chī bāy<sup>kō</sup>  
*one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife*  
 gharāt hōti. Tyā bāy<sup>kō</sup>-nī tyā phakirā-chyā sōban-chī hāṇḍi bag<sup>lān</sup>.  
*in-the-house was. That wife-by that faqir-of with-of the-pot was-seen.*  
 Ti-chyā dilā-lā lāg<sup>lā</sup> kī, hī hāṇḍi muṭi gun<sup>vān</sup> hāy.  
*Her mind-to it-occurred that, this pot great possessing-merit is.*

Āv<sup>ryāt</sup> ti-tsō ghō tsōrī karūn ailō. Ti āp<sup>lyā</sup> ghōvā-lā  
*In-the-meantime her husband theft having-made came. She her-own husband-to*  
 sāng<sup>tē</sup>, 'hyā phakirā-dzaval ēk hāṇḍi hāy, tī mōti gun<sup>vān</sup> hāy.  
*tells, 'this faqir-near one pot is, that great possessing-merit is.*  
 Mhanūn phakir nidz<sup>lyā</sup>-var āp<sup>lyā</sup> gharān-chī ēk hāṇḍi nhyā āni  
*Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and*  
 phakirā-chī hāṇḍi hāy, tī āp<sup>lyā</sup> gharāt-lā hanā.' Tyā-par<sup>mānē</sup> tē-chyā  
*the-faqir-of the-pot is, that our-own in-the-house-to you-bring.' That-like her*  
 ghōvān kēlān. Bāy<sup>kō</sup>-nī tī hāṇḍi tsuli-var thēvilyā-barōbar  
*husband-by it-was-done. The-wife-by that pot the-hearth-on was-kept-immediately-after*  
 tyāt ākhanī-biriyānī śidz<sup>lī</sup>. Ti dōghā ghō-bāy<sup>lā</sup>-nī baithūn  
*in-that best-dishes were-cooked. That both the-husband-and-wife-by having-sat*  
 khālyē. Tin-var<sup>ti</sup> bāy<sup>kō</sup> āp<sup>lyā</sup> ghōvā-lā bōl<sup>vyā</sup> lāg<sup>lī</sup>, 'tum-lā ātā  
*was-eaten. That-on the-wife her-own husband-to to-speak began, 'you-to now*  
 tsōrī kar<sup>vyā</sup> dzānyā-chī kāy dzarūr nāy. Āp<sup>lyā</sup>-lā ātā pōt-bhar khāvyā-lā  
*theft to-make going-of any necessity is-not. Us-to now belly-full eat-to*  
 millāy.  
*is-got.'*



## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

## CHITPĀVANĪ.

The Chitpāvans or Konkanasths are the chief Konkan Brāhmins. Their headquarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvanī dialect are only available for Bombay and Ratnagiri. They are as follows :—

Bombay Town and Island . . . . .	4,000
Ratnagiri . . . . .	65,000
<b>TOTAL</b> . . . . .	<b>69,000</b>

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the



nasal sound. Their home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

*Ā* is used for *ē* in the same cases as in Kuḍāḷī; thus, *duk'ṛā*, swine; *dzā madz'hā sē tā sag'lā tudz'hā sē*, what mine is that all thine is.

*Ē* and *ō* are apparently always long. Thus, *ghōḍē*, horses.

The inflection of **Nouns** in many points agrees with Standard Marāṭhī. The oblique form of strong feminine bases ends in *ī*; thus, *mul'gī-tsā*, of a daughter. The dative ends in *lā*; thus, *mān'sā-lā*, to a man, etc.

**Pronouns.**—*Mē*, I, by me; *mā-lā*, to me; *tēnīn*, by him; *kitā*, what? Other forms mainly agree with Kōṅkaṇī.

**Verbs.**—The verb substantive is *sa-nā*, to be. Present tense, *sō*, I am; *sa*, thou art; *sē*, he is; *sō*, we are; *sā*, you are; *sat*, they are. The regular present *mē satsā* seems to be used as a habitual present, 'I usually am'; thus, *tū mājhē-dzava! rōdz satsas*, thou art always with me. The past tense is regularly formed; thus, *tū salōs*, thou wast.

The finite verb forms its present from the participle in *tsō*; thus, *mē mār'tsā*, I strike. This participle has no longer a passive meaning. The future participle passive ends in *vā*, corresponding to Standard Marāṭhī *vē*; thus, *mē mār'vā*, by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāṭhī in the plural. The second person singular, however, ends in *s* and not in *y* as in Kōṅkaṇī; thus, *gēlō*, I went; *gēlōs*, thou wentest; *gēlō*, he went; plural, *gēlō*, *gēlā*, *gēlē*.

The past tense of transitive verbs ends in *s* in the second person singular; in *n* in the third person singular; and in *t* in the second person plural. Thus, *tū mā-lā bak'rō dīlōs*, by-thee me-to a-goat was given; *bāpān ... miḥī mār'līn āṇī tē-tsō mukō ghēt'lōn*, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix *lō*; thus, *mē tē-chē mul'gē-lā pushkaḷ tsābūk māy'rē*, I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marāṭhī. Thus, *mē pātak kēlā sē*, by-me sin made is, I have sinned; *mē mhaṇēn*, I will say; *dzāy-nā*, he would not go; *khāy't*, they usually ate.

The imperative of *dē-nā*, to give, is *dē* or *dēs*. Other imperatives are regular; thus, *ghē*, take; *yā*, go ye.

The verbal noun in *nā*, corresponding to Standard Marāṭhī *ṇē*, is common; thus, *mār'nā*, to strike; *khānā*, to eat. The usual oblique base of the verbal noun ends in *vē*, corresponding to Standard Marāṭhī *vyā*; thus, *ghēvē-chī yōgyatā*, fitness to take.

The conjunctive participle ends in *unī* or *nī*; thus, *mārunī* and *mār'nī*, having struck; *dzāv'nī*, having gone.

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find *bōdyō*, a son; *chēḍ*, a daughter; *tsōkhōṭ*, good; *tēḍ'lā*, then; *kitā*, what? etc. A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol. X, Bombay 1880, pp. 111 and f.



It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvanī which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 49.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

CHITPĀVANĪ DIALECT.

(DISTRICT RATNAGIRI.)

एका माणसाला दोन बोड्ये सले । ते-पैकी धाकटो आपले बापाला म्हणालो बाबा, जो जिनग्याचो वांटो माला येचे तो दे । मग तेणीन तेला आपली जिनगी वांटून दिलीन । मग थोडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करनी दूर देशांत गेलो आणि त्याहाँ उधळेपणान वागुनी आपली जिनगी उडयलीन । मग तेणीन सगळ्यां खर्चुनी टाकले-वर ते देशांत मोठो दुकळ पडलो । ते-मुळें तेला गरज लागूं लागली । तेडला ते देशांतले एका गृहस्था-जवळ जावनी रेहेलो । तेणीन तेला आपले शेतांत डुकरां चारवेला धाडलीन । तेडला डुकरां जीं सालां खात सत ते-वर तेणीन आपलां पोटा आनंदान भरलान असतान । पण कोणी मुड्यां तेला कांहीं दिलान नाहीं । मग जेडला तो शुद्धी-वर आलो तेडला तो म्हणालो माझे बापाचे कितीतरी चाकरानला खावनी पुरे इतकी भाकरी से, आणि मे भुकान उपार्शी मरचां । मे उठुनी बाबा-हारीं जावनी तेला म्हणेन, बाबा मे देवाचे घरा तुम्हे देखत अन्याय केलोसे । आणि हेचे उपर मे तुम्हो मुलगो म्हणुनी घेवेला योग्य नाहीं । माला आपले एका पायकाळ्या प्रमाण ठेय । मग तो उठुनी आपले बापा-हारीं आलो । पण तो लांब सतांच तेचे बापान तेला वधितलान आणि तेला दया आली आणि धांवनी तेचे गळेली मिठी मारलीन आणि तेचो मुको घेतलीन । मुलगो तेला म्हणालो, बाबा, मे देवाचे घरा व तुम्हे डोळ्यां देखत पातक केलां से व मे हेचे उपर तुम्हो मुलगो म्हणवेला योग्य नाहीं । पण बापूश चाकरानला म्हणालो चांगलो आंगरखो सेल तो आणणी हेचे आंगांत घाला, तेचे हातांत आंगठी व पायांत जोडा घाला । मग आम्ही जेवनी-खावनी गोड करूया । कारण हो माझो मुलगो मेलो सलो तो फिरुनी जिवंत से, तो सांडलो सलो तो सांपडलो से । असां म्हणणी ते आनंद करूं लागले ॥

ते वेळा तेचो वडील मुलगो शेतांत सलो । तो जेडला येवनी घरा जवळ पोचलो तेडला तेणीन गाणां व नाचणा आयक्येलान । आणि तेणीन आपले चाकरां



पैकीं एकाला हाक मरलीन व विचारलान हें कितां चाललां से । तेडला तो तेला म्हणालो । तुम्हो भाऊश आलो से व तुम्हे वापसान मेजवानी केलीन से । कारण तेला तो मुखरूप मिळालो से । तेडला तो रागावनी आंत जायना । म्हणणी तेचो वापूश बाहेर येवनी तेची विनवणी करूं लागलो । पण तेणीन आपले वापसाला उत्तर दिलान कीं, वघ आज इतकी वर्षीं मे तुम्ही चाकरी करचां व कडही तुम्ही आज्ञा मोडली नाही । तरी मे माझे मित्रां बरोबर आनंदान वागवां असे हेतून एकादां करडू देखील तूं माला दिलांस नाही । पण जेणीन तुम्हो पैसो रांडांचे संगतीन खावनी फडशो पाडलो न से तो हो तुम्हो बोड्यो आलो तोंच तूं तेचेसाठी एक मेजवानी दिलीस । तेचे-वर तो तेला म्हणालो मुलगा तूं माझे जवळ रोज सचस व माझे जवळ जां कांही से तां सगळां तुम्हां से । आपलेनला हर्ष व आनंद करवो हें चांगलां सलां । कारण हो तुम्हो भाऊश मेलो सलो तो फिकुनी जगलो से व सांडलो सलो तो सांपडलो से ॥



[ No. 49.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

CHITPĀVANĪ DIALECT.

(DISTRICT RATNAGIRI.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mān'sā-lā dōn bōdyē salē. Tē-paikī dhāk'tō āp'lē bāpā-lā  
*A-certain man-to two sons were. Them-from-among the-younger his-own father-to*  
 mhapālō, 'bābā, dzō jin'gyā-tsō vāṇtō mā-lā yēchē tō dē.' Mag tē-nīn  
*said, 'father, what the-estate-of share me-to comes that give.' Then him-by*  
 tē-lā āp'li jin'gī vāṇtūn dilin. Mag thōdē div'sān dhāk'tō  
*him-to his-own estate having-divided was-given. Then few days-in the-younger*  
 mul'gō sag'li jin'gī gōlā-kar'nī dūr dēsānt gēlō, āṇi tyāhā  
*son all estate together-having-made distant into-a-country went, and there*  
 udh'lēpaṇān vāguni āp'li jin'gī uday'lin. Mag tē-nīn  
*prodigal-manner-by having-behaved his-own estate was-squandered. Then him-by*  
 sag'lā khartsunī-tāk'lē-var tē dēsānt mōthō dukaḥ pad'lō.  
*all having-squandered-away-after that into-country great famine fell.*  
 Tē-mulā tē-lā garadz lāg'li lāg'li. Tēd'lā tē dēsānt'lē ēkā gṛihassthā-  
*That-owing-to him-to want to-fall began. Then that country-in-of one householder-*  
 dzaval dzāv'nī rēhēlō. Tē-nīn tē-lā āp'lē sētānt duk'rā tsār'vē-lā  
*near having-gone he-lived. Him-by him-as-for his-own in-the-field swine to-feed*  
 dhād'lōn. Tēd'lā duk'rā jī sālā khāt sat tē-var tē-nīn āp'lā pōt  
*he-was-sent. Then swine what husks eating were that-upon him-by his-own belly*  
 ānandān bhar'lān as'tān. Paṇ 'kōṇi-suddhā tē-lā kāhī  
*gladness-with filled would-have-been. But (by-)anybody-even him-to anything*  
 dilān nāhi. Mag jēd'lā tō suddhī-var ālō tēd'lā tō mhapālō, 'mājhē bāpā-chē  
*was-given not. Then when he senses-on came then he said, 'my father-of*  
 kitī-tari tsāk'rān-lā khāv'nī purē it'kī bhāk'rī sē; āṇi mē bhukān  
*how-many servants-to having-eaten enough so-much bread is; and I hunger-by*  
 upāṣī mar'tsā. Mē uṭhunī bābā-hārī dzāv'nī tē-lā mhapān,  
*of-starvation am-dying. I having-arisen father-to having-gone him-to will-say,*  
 "bābā, mē Dēvā-chē gharā tujhē dēkhat anyāy kēlō-sē. Āṇi hē-chē-upar  
*"father, by-me God-of at-house thy in-sight fault committed-is. And this-of-after*  
 mē tudzhō mul'gō mhapunī ghēvē-lā yōgya nāhi. Mā-lā āp'lē ēkā  
*I thy son having-said to-take fit am-not. Me-to thy-own one*  
 pāy'kālyā-pramāṇ thēy." Mag tō uṭhunī āp'lē bāpā-hārī ālō. Paṇ tō  
*servant-like keep." Then he having-arisen his-own father-to came. But he*



lāmb satā-ts tē-chē bāpān tē-lā baghit<sup>lān</sup> āṇi tē-lā dayā āli;  
*distant being-just his father-by him-to it-was-seen and him-to compassion came;*  
 āṇi dhiā<sup>v</sup>nī tē-chē gaḷē-lā miṭhi mār<sup>l</sup>in, āṇi tē-tsō mukō ghēt<sup>l</sup>ōn. Mul<sup>g</sup>ō  
*and having-run his neck-to embracing was-struck, and his kiss was-taken. The-son*  
 tē-lā mhaṇālō, 'bābā, mē Dēvā-chē gharā va tujhē dōḷā-dēkhat pātak kēlā sē.  
*him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is.*

Va mē hē-chē-upar tudzhō mul<sup>g</sup>ō mhaṇ<sup>v</sup>ē-lā yōgya nāhi. Paṇ bāpūs tsāk<sup>r</sup>ān-lā  
*And I this-of-after thy son to-be-called fit om-not.' But the-father the-servants-to*  
 mhaṇālō, 'tsāng<sup>l</sup>ō āngar<sup>k</sup>khō sēl tō āṇ<sup>n</sup>ī hē-chē āngānt ghālā;  
*said, 'good a-coat will-be that having-brought his in-body put;*  
 tē-chē hātānt āng<sup>t</sup>hi va pāyānt dzōdā ghālā. Mag āmhi jēv<sup>n</sup>ī-khāv<sup>n</sup>ī  
*his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten*

gōḍ karū-yā. Kāraṇ hō mādzhō mul<sup>g</sup>ō mēlō salō, tō phirunī jivant  
*merriment will-make. Because this my son dead was, he again alive*  
 sē; tō sāṇḍ<sup>l</sup>ō salō, tō sāpaḍ<sup>l</sup>ō sē. Asā mhaṇ<sup>n</sup>ī tē ānand karū lāg<sup>l</sup>ē.  
*is; he lost was, he found is.' So having-said they joy to-make began.*

Tē vėlā tē-tsō vaḍil mul<sup>g</sup>ō śētānt salō. Tō jēḍ<sup>l</sup>ā yēv<sup>n</sup>ī gharā  
*That time-at his eldest son in-the-field was. He when having-come the-house*  
 dzavaḷ pōts<sup>l</sup>ō, tēḍ<sup>l</sup>ā tēṇin gāṇā va nāts<sup>n</sup>pā āy<sup>k</sup>ylān. Āṇi tēṇin āp<sup>l</sup>ē  
*near arrived, then him-by singing and dancing was-heard. And him-by his-own*

tsāk<sup>r</sup>ā-paikī ēkā-lā hāk mār<sup>l</sup>in va vichār<sup>l</sup>ān, 'hē kitā tsāl<sup>l</sup>ā sē?'  
*servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?'*  
 Tēḍ<sup>l</sup>ā tō tē-lā mhaṇālō, 'tudzhō bhāūs ālō-sē, va tujhē bāp<sup>s</sup>ān mēj<sup>v</sup>ānī  
*Then he him-to said, 'thy brother come-is, and thy father-by a-feast*  
 kēlin sē; kāraṇ tē-lā tō sukh<sup>r</sup>ūp miḷālō sē. Tēḍ<sup>l</sup>ā tō rāgāv<sup>n</sup>ī ānt  
*made is; because him-to he safe got is.' Then he being-angry in*

dzāy<sup>n</sup>ā. Mhaṇ<sup>n</sup>ī tē-tsō bāpūs bāher yēv<sup>n</sup>ī tē-chī vinav<sup>n</sup>ī karū lāg<sup>l</sup>ō.  
*would-not-go. Therefore his father out having-come his entreaty to-make began.*

Paṇ tēṇin āp<sup>l</sup>ē bāp<sup>s</sup>ā-lā uttar dilān kī, 'bagh, ādz it<sup>k</sup>ē varshā mē  
*But him-by his-own father-to reply was-given that, 'look, to-day so-many years I*  
 tujhī tsāk<sup>r</sup>ī kar<sup>ts</sup>ā va kaī-hi tujhī ādnyā mōḍ<sup>l</sup>ī nāhi. Tarī mē mājhe  
*thy service do and ever thy command was-broken not. Yet by-me my*  
 mitrā-barōbar ānandān vāg<sup>v</sup>ā asē hētūn ēkāḍā kar<sup>d</sup>ū  
*friends-with gladness-with it-should-be-behaved such object-with one kid*  
 dēkhil tū mā-lā dilās nāhi. Paṇ jēṇin tudzhō paisō rāṇḍā-chē  
*even by-thee me-to was-given not. But whom-by thy money harlots-of*

sāng<sup>t</sup>in khāv<sup>n</sup>ī phaḍ<sup>s</sup>ō-pāḍ<sup>l</sup>ōn sē tō hō tudzhō hōdyō ālō tō-ts  
*in-company having-eaten squandered-away is that this thy son came just-then*

tū tē-chēsāthi ēk mēj<sup>v</sup>ānī dilis. Tē-chē-var tō tē-lā mhaṇālō, 'mul<sup>g</sup>yā  
*by-thee him-of-for one feast was-given.' There-upon he him-to said, 'son*

tū mājhe-dzavaḷ rōdz satsas, va mājhe-dzavaḷ dzā-kāhi sē tā sag<sup>l</sup>ā tudzhā sē.  
*thou of-me-near always art-usually, and of-me near whatever is that all thine is.*



Āp'lēn-lā harsha va ānand kar'vō hē tsāng'lā salā. Kāraṇ hō tudzhō  
*Us-to delight and joy should-be-made this good was. Because this thy*  
 bhāūs mēlō salō, tō phirunī dzag'lō sē; va sāṇḍ'lō salō, tō sāpaḍ'lō sē.  
*brother dead was, he again alive is; and lost was, he found is.'*



## MARĀTHĪ IN BERAR AND THE CENTRAL PROVINCES.

Marāṭhī is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows.

Beginning from the west this dialect covers the eastern part of Buldana, leaving the western border to Standard Marāṭhī. The frontier line thence goes northwards so far as the river Tapti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The Marāṭhī of Berar is usually spoken of as Varhāḍī or Bērārī, and Nāgpurī is the traditional name of the dialect spoken in the Central Provinces. Both names have been retained, in deference to the traditional usage, though they in reality connote the same form of speech. Several smaller dialects of Marāṭhī have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāṭhī of Berar and the Central Provinces.

The so-called Varhāḍi, the Marāṭhī of Berar, has been returned from the following districts :—

A. Spoken at home in—

Amraoti	541,623
Akola	465,600
Ellichpur	210,600
Buldana	140,500
Wun	311,500
Basim	331,650

Total . 2,001,473

B. Spoken abroad in—

Betul	75,000
Chanda	4,550
Bombay Town and Island	3,000

TOTAL	82.550
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GRAND TOTAL	2,084,023
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The so-called Nāgpurī has been returned from the following districts :—

A. Spoken at home in—

Seoni . . . . .	19,000
Chhindwara . . . . .	54,950
Wardha . . . . .	316,000
Nagpur . . . . .	540,050
Chanda . . . . .	285,000
Bhandara . . . . .	490,675
Balaghat . . . . .	98,700
Raipur . . . . .	9,600
<b>TOTAL</b>	<b>1,813,975</b>

B. Spoken abroad in—

Bilaspur . . . . .	3,500
Nandgaon . . . . .	4,000
Kawardha . . . . .	1,000
Akola . . . . .	1,000
<b>TOTAL</b>	<b>9,500</b>

**GRAND TOTAL** . 1,823,475

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāṭhī of the said districts. They are the following :—

Name of dialect.	Where spoken.	Number of speakers.
Dhan'garī . . . . .	Chhindwara . . . . .	1,800
Dzhārpi . . . . .	Ellichpur . . . . .	5,000
Gōvārī . . . . .	Chhindwara . . . . .	2,000
" . . . . .	Chanda . . . . .	500
" . . . . .	Bhandara . . . . .	150
Kōshṭī . . . . .	Akola . . . . .	300
" . . . . .	Ellichpur . . . . .	500
" . . . . .	Buldana . . . . .	2,100
Kumbhārī . . . . .	Akola . . . . .	4,500
" . . . . .	Chhindwara . . . . .	?
Kunbāu . . . . .	Chanda . . . . .	110,150
Māhārī . . . . .	Chhindwara . . . . .	9,000
" . . . . .	Chanda . . . . .	10,000
Marbēṭī . . . . .	Balaghat . . . . .	?
Natakānī . . . . .	Chanda . . . . .	180
	<b>TOTAL</b>	<b>146,180</b>



Of these minor dialects the Marhātī of Balaghat has been slightly influenced by the neighbouring dialects of Eastern Hindi, and the Natakānī of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marāṭhī commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiās of Chhindwara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marāṭhī of Berar and the Central Provinces :—

Varhāḍī . . . . .	2,084,023
Nāgpuri . . . . .	1,823,475
Minor dialects . . . . .	146,180
Katiā . . . . .	18,700
<b>TOTAL</b> . . . . .	<b>4,072,378</b>

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marāṭhī. They are the following :—

Name of dialect.	No. of speakers.
Hal'bi . . . . .	104,971
Bhunjiā . . . . .	2,000
Nāhari . . . . .	482
Kamāri . . . . .	3,743
<b>TOTAL</b> . . . . .	<b>111,196</b>

If we add the 3,493,858 speakers of Marāṭhī returned in Hyderabad at the Census of 1891, the grand total comes out as follows :—

Berar and Central Provinces . . . . .	4,072,378
Hyderabad . . . . .	3,493,858
Hal'bi, etc. . . . .	111,196
<b>TOTAL</b> . . . . .	<b>7,677,432</b>

The Marāṭhī spoken in Berar and the Central Provinces is closely related to the form which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

Grammar.

**Pronunciation.**—Long vowels, and especially final ones, are very frequently shortened; thus, *mā* and *mī*, I; *māhi bāy'kō*, my wife; *māhā* and *mahā*, my.

There is a strong tendency among the lower classes in Berar to substitute *ō* for *ava* and *avi*. Thus, *ḍzōl* for *ḍzaval*, near; *uḍōlā* for *uḍavilā*, squandered.

As in the Konkan, an *a* is very commonly used where the Dekhan form of the language has an *ē*, especially in the termination *ē* of neuter bases, in the suffix *nē* of the instrumental, and in the future. Thus, *asa*, so; *sāṅgit'la*, it was said; *ḍuk'ra*, swine;



*bhukē-na*, with hunger; *asal*, I shall be. In some rustic dialects this short final *a* is occasionally dropped altogether; thus, *tyān*, by him, in the so-called Dhan'garī and Gōvārī of Chhindwara.

*I* is often interchanged with *ē* and *ya*; thus, *dila*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short. Compare *il*, *yēl*, and *vēl*, time.

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan; thus, *ēk* and *yēk*, one.

The Anunāsika is very commonly dropped, or, occasionally, replaced by an *n*; thus, *karu*, to do; *tyā-mulē*, therefore; *dēvā-sin*, to God; *tun*, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral *ḍ*, when preceded by a vowel, is pronounced as an *r* in the so-called Māhārī of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that *ḍ* in such positions is very commonly confounded with *l*. Thus, in the so-called Dzhārpī and Kōshṭī of Ellichpur we find forms such as *ghōḷā*, a horse, and in the dialect of the Kuṇ'bis of Akola *ḍ* is substituted for *l* in words such as *ḍzavaḍ*, near. The cerebral *l*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible. Thus, *mālī*, *mārī*, *māyī* and *māī*, a gardener. All these facts can only be explained on the assumption that the cerebral *l* has a sound which is very near to that of a cerebral *r*, and that the cerebral *ḍ* after vowels assumes the same sound.

The cerebral *ṇ* is always changed to *n*, though *ṇ* is often retained in writing; thus, *kōn*, who; *pānī*, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *ṇ*. There are, however, no traces of any such peculiarity in the specimens received from the districts.

*L* and *n* are continually interchanged in the future tense; thus, *mī mārīn* and *mārīl*, I shall strike; *tō māran* and *māral*, he will strike.

*V* is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether. Thus, *istō*, fire; *īs*, twenty; *yēl*, time. This fact accounts for occasional spellings such as *Viśvar*, God.

*Vh* occasionally becomes *bh*; thus, *nabhatē* and *navhatē*, it was not.

**Nouns.**—The substitution of *a* for *ē* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word *pōr'ga*, a child, is constantly used in the sense of 'son.' *Mān'sa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, *tsāng'lē mān'sa*, good men, and so on. In the dialect of the Kuṇ'bis of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēṭī of Balaghat, the Marāṭhī dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāṭhī and Gujarāṭī, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāṭhī. In the oblique form plural, however, *hī* or *ī* is often added; thus, *bāpāhīs*, to fathers; *mān'sāi-lē*, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding *lē* and not *lāin* most of the rustic dialects such as the Kuṇ'bi of Akola and



Buldana, the Kumbhārī of Akola and Chhindwara, the Dhan'gari and Gōvārī of Chhindwara and Chanda, and so on. Thus, *bāpā-lē*, to the father.

**Pronouns.**—The case of the agent of the personal pronoun of the second person is *tyā*, by thee; 'my' is *māhā*, and 'thy' is *tuhā*. The usual Dekhan forms, however, also occur; thus, *tuvā* and *tvā*, by thee; *māḍzha nāv*, my name. 'To me' is *maḍz*, *maḍz-lē*, and *ma-lē*.

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, *tē* as in Old Marāṭhī.

*Kāy*, what? has an ablative *kāvhun* or *kāhun*, why? *Kāmhun*, why? is a compound meaning 'what having said?'

**Verbs.**—There is only one conjugation; thus, *mī mar<sup>o</sup>tō*, I die; *mī mār<sup>o</sup>tō*, I strike; *mī mhanīn*, I shall say; *mī karīn*, I shall do; *mī asal*, or *asīn*, I shall be, and so on.

The second person singular has usually the same form as the third person; thus, *tū āhē*, thou art; *tū gēlā*, thou wentest. Similarly the second person plural of the past tense coincides with the third person; thus, *tumhī gēlē*, you went; *tē gēlē*, they went. The ordinary Dekhan forms are, however, also used; thus, *tū āhēs*, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am. From the root *hō* is formed *mī vhay*, I am, etc. In the past tense *vha* is interchangeable with *hō*; thus, *tū hōtā* or *vhatā*, thou wast.

The present tense of finite verbs is often formed as in the Dekhan; thus, *mī kar<sup>o</sup>tō*, I do; *tū kar<sup>o</sup>tō(s)*, thou dost; *tē kar<sup>o</sup>tāt*, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender; thus, *tu rāh<sup>o</sup>tē(s)*, thou livest; *tō yēlē*, he comes; *tō kar<sup>o</sup>tyē*, he does; *tē ḍātēt*, they go. In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural; thus, *tū mār<sup>o</sup>ta*, thou striketh; *tē mār<sup>o</sup>tāt*, they strike.

In the imperative we may note forms such as *ḍāy*, go; *khāy*, eat (Berar); *pāhya*, see.

The habitual past is often used as an ordinary past. Thus, *tō mhanē*, he said. The first person singular ends in *ō* in the only instance which occurs in the materials available; thus, *mī nidzō*, I used to sleep. Note forms such as *tō ḍāyē-nā*, he would not go; *tō dēyē-nā*, he would not give.

The past tense is formed as in the Dekhan; thus, *myā mār<sup>o</sup>la*, I struck; *tyā mār<sup>o</sup>la*, thou struckest. The third person singular of transitive verbs sometimes ends in *an*; thus, *dhāḍ<sup>o</sup>lan*, sent. Such forms occur in the rustic dialects of Ellichpur, Chhindwara, and Bhandara. The final *n* in such forms corresponds to *n* in the Konkan, where we find forms such as *sāṅgit<sup>o</sup>lān*, it was said. It has perhaps developed from an Anunāsika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned.







[ No. 50.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

VARHADI (BRĀHMANI) DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN I.

कोना एका मानसाला दोन लेक होते । त्याच्यातला एक लाहान आपल्या बापास म्हनाला, बाबा जो जिंदगीचा हिस्सा माझ्या वाढ्यास येईल तो मला द्या । मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो दूर मुलकाला गेला । आनि तेथ उधळेपनान राहून आपला सगळा पैसा खर्च करून टाकला । मग त्यान अवघ खरचल्या-वर त्या मुलकात मोठा काळ पडला (माहागी पडली) व त्याला अडचन पडू लागली । मग तो त्या देशातल्या एका मानसा-जवळ जावून राहिला । त्या-नंतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडल । त्यांका डुकर जे टप्प खात व्हते त्याच्या-वर आपन आपल पोटा भराव अस त्यास वाटू लागल । आनी त्याला कोन काही दख्ख नाहीं । मग तो सुढीत येऊन म्हने, माझ्या बापाच्या किती सालदाराडला पोटाभर भाकर भेटते (भेटे), आन मी उपाशी मरतो । मी उठून माझ्या बापा-कडे जाइल आनी त्याहिला म्हनल, बाबा म्या देवाच्या कड्या-बाहेर व तुमच्या सामने पाप केल आहे । या-उपर तुमच पोरग म्हनन्यास मला लाज वाटते । तुमच्या एका सालदारा-वानी मज्जा ठेवा । मग तो उठून आपल्या बापा-जवळ गेला । तो दूर आहे इतक्यात त्याला पाहून त्याची त्याच्या बापाला कीव आली, आनी त्यान धावत जाऊन त्याच्या गळ्यात हात घातले व त्याचे मुके घेतले । मग ते पोरग त्याला म्हनू लागल, बाबा, देवाच्या कड्या-बाहेर व तुमच्या सामने म्या पाप केल । आनि या-उपर तुमच पोरग म्हनन्याची मला लाज वाटते । पन बापान आपल्या कामदाराडला सांगितल, चांगल (चोखोट) पांघरून आनून त्याच्या आंगा-वर घाला आनी त्याच्या बोटात मुदी व पायात जोडा घाला । मग आपन खाऊन पिऊन चयन करू । का-म्हून म्हनाल तर हा माहा पोरगा मेला व्हता त जिता झाला आन हारपला व्हता त सापडला । त्यांका ते चडून करू लागले ॥

त्या वेळीं त्याचा मोठा मुलगा वावरात व्हता । मग तो घरा-जवळ आल्या-वर त्यान वाजंत्री व नाच ऐकला । त्यांका कामदारातल्या एकाला



बलावून त्यान इचारले (पुसले) हे काय व्हय । त्यान त्याला सांगितल, तुहा भाऊ आला आहे, आन तो तुच्या बापाला खुशाल भेटला, म्हून त्यान मोठी पंगत केली आहे । त्येका तो राग भरून आत जाये-ना । म्हनून त्याचा बाप बाहेर येऊन त्यास समजाऊ लागला । पन त्यान बापाला म्हटल, पाह्य, मी इतकी वर्स तुमची चाकरी करतो, आन तुमची मर्जी म्या कधी-ही वलांडली नाही । तरी म्या आपल्या गड्याड-वरोवर मजा करावी म्हनून मला कडी शेकीच पिलू-ही देख नाही । आनी ज्यान तुमचा पयसा कंचनी-वरावर खराव केला तो तुमचा पोरगा आला तेका तुम्ही त्याच्यासाठी मोठी पंगत देखी । तेका त्यान त्याला म्हटल, पोरा, तू सगळा ईळ माझ्या-जवळ आहे । आनी माही सगळी जिनगी तुहीच आहे । हा तुहा भाऊ मेला व्हाता त जिता भाला आन हारपला व्हाता त सापडला । म्हनून आनंद व चडून करावी हे वर व्हात ॥



[ No. 50.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnā ēkā mān\*sā-lā dōn lēk hōtē. Tyā-chyāt'lā ēk lāhān  
*Certain one man-to two sons were. Them-from-among one younger*  
 āp'lyā bāpās mhanālā, 'bābā, dzō jind\*gi-tsā hissā māhyā vātyās  
*his-own to-father said, 'father, what property-of share my to-share*  
 yēil tō ma-lā dyā.' Mag thōd\*kyā div\*sā-na lāhān pōrā-na  
*will-come that me-to give.' Then a-few days-after the-younger son-by*  
 sag'la dzamā karūn tō dūr mul\*kā-lā gēlā. Ānī tētha  
*all together having-made he a-distant country-to went. And there*  
 udh'lēpanā-na rāhūn āp'lā sag'la paisā kharts-karūn tāk'lā.  
*extravagance-by having-lived his-own all money having-spent was-thrown.*  
 Mag tyā-na av'gha kharats'lyā-var tyā mul\*kāt mōthā kāl pad'lā  
*Then him-by whole having-spent-on that in-country mighty famine fell*  
 (māhāgi pad'li); va tyā-lā ad'tsan padū lāg'li. Mag tō tyā  
*(deariness fell); and him-to difficulty to-fall began. Then he that*  
 dēsāt'lyā ēkā mān\*sā-dzavaḷ dzāvūn rāhyalā. Tyā-nantar tyā-na tyā-lā  
*country-in-of one man-near having-gone lived. That-after him-by him-to*  
 dukar tsārāy-lā āp'lyā vāv'rāt dhād'la. Tyāv'hā dukar jē tapra  
*swine to-feed his-own into-field it-was-sent. Then the-swine what husks*  
 khāt vhatē tyā-chyā-var āpan āp'la pōt bharāva asa tyās  
*eating were that-of-upon by-himself his-own belly should-be-filled so to-him*  
 vātū lāg'la. Ānī tyā-lā kōna kāhī dyalla nāhī. Mag tō  
*to-appear began. And him-to by-anyone anything was-given not. Then he*  
 suddhit yēūn mhanē, 'māhyā bāpā-chyā kitī sāl'dārāi-lā  
*into-senses having-come said, 'my father-of how-many servants-to*  
 pōt-bhar bhākar bhēt'tē(bhēt'tē), ān mī upāśī martō. Mi  
*belly-full bread is-obtained, and I hungry die. I*  
 uṭhūn māhyā bāpā-kaḍē dzāil, ānī tyā-hi-lā mhanal, "bābā,  
*having-arisen my father-to will-go, and him-to will-say, "father,*  
 myā Dēvā-chyā kahyā-bāhēr va tum-chyā sām'nē pāp kēla āhē. Yā-upar  
*by-me God-of order-against and you-of before sin made is. This-after*



tum-tsa pōr'ga mhan'nyās ma-lā lād̥z vāt'tē. Tum-chyā ēkā sāl'dārā-vāni  
*your son to-be-called me-to shame seems. Your one servant-like*  
 mallā thēvā." Mag tō uṭhūn āp'lyā bāpā-dzava| gēlā. Tō  
*me-to keep." Then he having-arisen his-own father-near went. He*  
 dūr āhē it'kyāt tyā-lā pāhūn tyā-chī tyā-chyā bāpā-lā kiv  
*distant is in-the-meantime him-to having-seen him-of his father-to pity*  
 āli, ānī tyā-na dhāvat dzāūn tyā-chyā galyāt hāt ghāt'lē,  
*came, and him-by running having-gone him-of on-the-neck hands were-put,*  
 va tyā-chē mukē ghēt'lē. Mag tē pōr'ga tyā-lā mhanū lāg'la, 'bābā,  
*and him-of kisses were-taken. Then that son him-to to-say began, 'father,*  
 Dēvā-chyā kahyā-bāhēr va tum-chyā sām'nē myā pāp kēla. Ānī  
*God's order-against and you-of before by-me sin was-made. And*  
 yā-upar tum-tsa pōr'ga mhan'nyā-chī ma-lā lād̥z vāt'tē.' Pan  
*this-after your son being-called-of me-to shame appears.' But*  
 bāpā-na āp'lyā kām'dārāi-lā sāngit'la, 'tsāng'la (tsōkhōt) pāngh'rūn  
*the-father-by his-own servants-to it-was-told, 'good (good) cloth*  
 ānūn tyā-chyā āngā-var ghālā, ānī tyā-chyā bōṭāt mudī va  
*having-brought him-of body-upon put, and him-of on-finger a-ring and*  
 pāyāt dzōdā ghālā. Mag āpan khāūn piūn chay'n karū.  
*on-feet a-shoe put. Then we having-eaten having-drunk merriment shall-make.*  
 "Kā-mhun?" mhanāl tar, hā māhā pōr'gā mēlā vhatā, ta jītā dzhālā;  
*"Why?" if-you-say then, this my son dead was, he alive became;*  
 ān hārap'lā vhatā, ta sāpa'lā. Tyāvhā tē chaīn karū lāg'lē.  
*and lost was, he is-found.' Then they merriment to-make began.*  
 Tyā vēlī tyā-tsā mōṭhā mul'gā vav'rāt vhatā. Mag tō gharā-dzava|  
*That at-time his eldest son in-field was. Then he house-near*  
 ālyā-var tyā-na vādzantrī va nāts aik'lā. Tyāvhā kām'dārāt'lyā  
*having-come-upon him-by music and dance was-heard. Then the-servants-in-from*  
 ēkā-lā balāvūn tyā-na ichār'lē (pus'lē), 'hē kāy vhay?' Tyā-na  
*one-to having-called him-by it-was-asked (it-was-asked), 'this what is?' Him-by*  
 tyā-lā sāngit'la, 'tuhā bhāū ālā āhē, ān tō tuhyā bāpā-lā khuśāl  
*him-to was-told, 'thy brother come is, and he thy father-to safe-and-sound*  
 bhēt'lā, mhūn tyā-na mōṭhī paṅgat kēli āhē.' Tyāvhā tō rāg-  
*was-met, therefore him-by great a-feast made is.' Then he anger-with*  
 bharūn āt dzāyē-nā. Mhanūn tyā-tsā bāp bāhēr yēūn tyās  
*having-become-filled in would-not-go. Therefore his father out having-come to-him*  
 sam'dzāū lāg'lā. Pan tyā-na bāpā-lā mhaṭ'la, 'pāhya, mī it'ki varsa  
*to-entreat began. But him-by father-to it-was-said, 'see, I so-many years*  
 tum-chī tsāk'rī kar'tō, ān tum-chī marjī myā kaddhī-hi valāṇḍ'li  
*your service am-doing, and your will by-me ever-even was-transgressed*  
 nāhī. Tarī myā āp'lyā gadyāi-barōbar majā karāvī mhanūn ma-lā  
*not. Yet by-me my-own friends-with mirth should-be-made having-said me-to*



kadhi śē|i-tsa pilū-hī dēlla nāhī. Ānī jyā-na tum-tsā  
*ever she-goat-of a-young-one-even was-given not. And whom-by your*  
 pay'sā kañch'ni-barābar kharāb kēlā tō tum-tsā pōr'gā ālā, tēvhā  
*money harlots-with waste was-made that your son came, then*  
 tumhī tyā-chyāsāthi mōthi paṅgat dēlli.' Tēvhā tyā-na tyā-lā  
*by-you him-of-for great a-feast was-given.' Then him-by him-to*  
 mhaṭ'la, 'pōrā, tū sag'lā iḷ māhyā-dzavaḷ āhē, ānī māhī sag'lī  
*it-was-said, 'son, thou whole time of-me-near art, and my whole*  
 jin'gi tuhī-ts āhē. Hā tuhā bhāū mēlā vhatā, ta jītā dzhālā; ān  
*property thine-alone is. This thy brother dead was, he alive became; and*  
 hārap'lā vhatā, ta sāpad'lā. Mhanūn ānand va chāin karāvī  
*lost was, he is-found. Therefore joy and merriment should-be-made*  
 hē bara vhatā.  
*this good was.'*



[ No. 51.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀDĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN II.

## DEPOSITION OF A WITNESS.

राम-जी वल्लद सोना-जी । जात माळी । उंबर वर्स पंचेचाळीस । वस्ती सोम-  
ठान । प्रतिज्ञे-वर कळवितो की, आजमास (सुमार) पंधरा दिवस भाले असतील रोज  
शुक्र-वारी रात्री मी व माही बायको आनी दोन पोर असे घरात निजलो असता दोन  
प्रहर रात्रीचे सुमारास माझा बायकोन मला जाग केल, आन म्हणू लागली की, घरात  
भांडे वाजत असून मानसाचा चाहाळ येते । तेव्हा उठा । त्या-वरून मी उठलो आनी  
भीती-कडे पाहिले त मला भोक दिसल । त्या-वरून खास वाटल की, कोनी-तरी  
घर फोडून आत शिरल आहे । घरात दिवा नव्हता । माझा आथरुना-खाले आक-  
पेटी व्हती, ती लगेच काढून पेटवली । इतक्यात हाच आरोपी भीतीस पाडलेल्या  
भोका-जवळ जाऊ लागला । त्याच्या-वर माही नजर गेल्या-वरावर म्या त्यास  
पकडल । आनि त्याचा हात धरून त्यास म्हनालो की, अरे चोरा कोठ जात ।  
त्या-वरून त्याची व माही भोंवाभोंवी वरीच झाली । मी घरातून कलमाई भड्डा  
केला । त्या-वरून घराचे शेजारी लोक सिताराम व इठोवा हे आले । इतक्यात  
माझा बायकोन दिवा लावला आनी घरातली साखळी काढली । व सदरहू इसम  
आत आले । मग मला भड्डा जोर आल । सदरहू आरोपी-जवळ घराच्या-जवळ  
पाहिल त पाच खन निघाले । ते खन तीन रुपये किमतीचे आहेत । ते माहे  
आहेत । माझा बायकोच्या गाठोड्यात व्हते । ते गाठोड जात्या-जवळच्या उतरंडी-  
जवळ व्हत । या-शिवाय दुसरा माल गेला नाही ॥

आम्ही तिघान त्याचे हात बांधले । आनी लगेच पाटला-कडे घेऊन गेलो ।  
आनी झालेली हकीकत पाटलास सांगितली । त्या-वरून पाटलान चवकीदार  
आनी माहार याहिच्या ताब्यात आरोपीला देण । आनी प्रातःकाळी पोलीस  
ठेसन वारसीटाकळी या-कडे पाठवल । आरोपी कोनत्या गावाचा आहे, त्याच  
नाव काय, हे मला ठाऊक नाही । कारन तो आमच्या गावाचा नाही । दिवा



लावल्या-करता म्या आक-पेटीची काडी वहडली इतक्यात आरोपी भोका-जवळ दिसला त्या-मुळे माझ्या-कडून दिवा लावता आला नाही। पाडलेल्या भोकातून मनुष्य अडचनीन जाऊ यऊ सकत। कोरटात असलेला खिळा ज्ञान भीतीस भोक पाडल तो मला भोका-जवळच्या न्हाणीत सापडला ॥



[No. 51.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

VARHĀPĪ (BRĀHMAṆĪ) DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN II.

## DEPOSITION OF A WITNESS.

## TRANSLITERATION AND TRANSLATION.

Rām-jī, vallad Sōnā-jī, dzāt māli, umbar varsa pañchēchālīs;  
*Rām-jī, son-of Sōnā-jī, caste māli (gardener), age years forty-five;*  
 vasti Sōm<sup>th</sup>hān. Pratidnyē-var kaḷavitō kī, ādz<sup>m</sup>ās (sumār)  
*residence Somthan. Solemn-affirmation-on I-inform that, about (about)*  
 pandh<sup>rā</sup> divas dzhālē as<sup>til</sup>, rōdz Śukkar-vārī rātrī mī va māhī  
*fifteen days become might-have, day on-Friday at-night I and my*  
 bāy<sup>kō</sup> ānī dōn pōra asē gharāt nidz<sup>lō</sup> as<sup>tā</sup> dōn prahar  
*wife and two children these in-the-house sleeping being two quarters*  
 rātrī-chē sumārās māhyā bāy<sup>kō</sup>-na ma-lā dzāga kēla, ān mhanū  
*night-of at-about my wife-by me-to awakening was-made, and to-say*  
 lāg<sup>li</sup> kī, 'gharāt bhāṇḍē vādzat asūn mām<sup>sā</sup>-tsā tsāhāl  
*she-began that, 'in-the-house pots sounding having-been man-of noise*  
 yētē. Tēvhā uṭhā.' Tyā-varūn mī uṭh<sup>lō</sup> ānī bhīti-kaḍē pāhilē,  
*comes. Therefore get-up.' Thereupon I got-up and the-wall-towards it-was-seen,*  
 ta ma-lā bhōk dis<sup>la</sup>. Tyā-varūn khās vāṭ<sup>la</sup> kī kōnī-tarī  
*then me-to a-hole appeared. Thereupon certainly it-appeared that some-one*  
 ghar phōḍūn āt sīr<sup>la</sup> āhē. Gharāt divā navh<sup>tā</sup>. Māhyā  
*house having-broken in entered is. In-the-house lamp not-was. My*  
 āth<sup>runā</sup>-khālē āk-pēṭī vhatī tī lagē-ts kād<sup>hūn</sup> pēṭiv<sup>li</sup>.  
*bed-beneath a-match-box was that at-once having-taken-out was-lighted.*  
 It<sup>kyāt</sup> hā-ts ārōpī bhītis pād<sup>lēlyā</sup> bhōkā-dzavaḷ dzāṭ  
*In-the-meantime this-very accused in-the-wall made hole-near to-go*  
 lāg<sup>la</sup>. Tyā-chyā-var māhī nadzar gēlyā-barābar myā tyās pakad<sup>la</sup>.  
*began. Him-of-on my sight went-just-as-soon by-me to-him it-was-caught.*  
 Ānī tyā-tsā hāt dharūn tyās mhanālō kī, 'arē tsōrā, kōṭha  
*And him-of hand having-held to-him I-said thot, 'Ah thief, where*  
 dzāta?' Tyā-varūn tyā-chī va māhī dzhōmbā-dzhōmbī barī-ts dzhālī.  
*do-you-go?' That-upon him-of and my struggling considerable became.*  
 Mī gharātūn kal<sup>mā</sup>-i bhallā kēla. Tyā-varūn gharā-chē  
*(By-)me house-in-from noise-also great was-made. Thereupon the-house-of*



śēdzārī lōk Sītārām va Iṭhōbā hē ālē. It<sup>2</sup>kyāt  
*neighbouring people Sītārām and Viṭhōbā these came. In-the-meantime*  
 māhyā bāy<sup>2</sup>kō-na divā lāv<sup>2</sup>lā, ānī gharāt<sup>2</sup>li sāk<sup>2</sup>h<sup>2</sup>li kāhād<sup>2</sup>li.  
*my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out.*  
 Va sadar<sup>2</sup>hū isam āt ālē. Mag ma-lā bhalla dzōr āla. Sadar<sup>2</sup>hū  
*And the-said persons in came. Then me-to great force came. The-said*  
 ārōpī-dzavaḷ gharā-chyā-dzavaḷ pāhila ta pāts khan nighālē. Tē  
*accused-near the-house-of-near it-was-seen then five bodices were-found. Those*  
 khan tin rupayē kim<sup>2</sup>tī-chē āhēt. Tē māl<sup>2</sup>hē āhēt. Māhyā bāy<sup>2</sup>kō-chyā  
*clothes three rupees worth-of are. Those mine are. My wife-of*  
 gāṭhōdyāt vhatē. Tē gāṭhōda dzātyā-dzavaḷ-chyā ut<sup>2</sup>raṇḍī-dzavaḷ vhata.  
*in-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was.*  
 Yā śivāy dus<sup>2</sup>rā māl gēlā nāhī.  
*This besides other property went not.*

Āmhi tighā-na tyā-chē hāt bāndh<sup>2</sup>lē. Ānī lagē-ts Pāt<sup>2</sup>lā-kaḍē ghēūn  
*Us three-by his hands were-tied. And at-once the-Patel-to having-taken*  
 gēlō. Ānī dzhālēli hakikat Pāt<sup>2</sup>lās sāngit<sup>2</sup>li. Tyā-varūn Pāt<sup>2</sup>lā-na  
*we-went. And happened account to-the-Patel was-told. There-upon the-Patel-by*  
 tsav<sup>2</sup>kīdār ānī māl<sup>2</sup>hār yāhi-chyā tābyāt ārōpī-lā dēlla. Ānī  
*the-Chaukidar and a-Mahar these-of in-charge the-accused-to was-given. And*  
 prātaḥkāḷī pōlis ṭhēsan Bār<sup>2</sup>sītāk<sup>2</sup>li yā-kaḍē pāṭhav<sup>2</sup>la. Ārōpī kōn<sup>2</sup>tyā  
*in-the-morning police station Barsi-Takli this-to was-sent. The-accused what*  
 gāvā-tsā āhē, tyā-tsā nāv kāy, hē ma-lā ṭhāuk nāhī. Kāran tō ām-chyā  
*village-of is, him-of name what, this me-to known is-not. Because he us-of*  
 gāvā-tsā nāhī. Divā lāv<sup>2</sup>nyā-kar<sup>2</sup>tā myā āk-pēti-chī kādī vahaḍ<sup>2</sup>li,  
*village-of is-not. Lamp to-light-in-order by-me match-box-of a-stick was-rubbed,*  
 it<sup>2</sup>kyāt ārōpī bhōkā-dzavaḷ dis<sup>2</sup>lā, tyā-mulē māhyā-kaḍūn  
*in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by*  
 divā lāv<sup>2</sup>tā ālā nāhī. Pād<sup>2</sup>lēlyā bhōkātūn manusy ad<sup>2</sup>tsanī-na dzāū  
*lamp to-light came not. Bored the-hole-through a-man difficulty-with to-go*  
 yāū sak<sup>2</sup>ta. Kōr<sup>2</sup>tāt as<sup>2</sup>lēlā khilā jyā-na bhītis bhōk pād<sup>2</sup>la tō  
*to-come is-able. In-the-court been the-spike which-by in-the-wall a-hole was-made that*  
 ma-lā bhōkā-dzavaḷ-chyā nhānīt sāpad<sup>2</sup>lā.  
*me-to the-hole-of-near in-the-bath-room was-found.*

### FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀLĪ CASTE, AGED  
 FORTY-FIVE, A RESIDENT OF SOMTHAN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife  
 and two children were sleeping in the house. At midnight my wife roused me and said,



'there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ah, thief! where do you go?' Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sitārām and Vithōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.



The dialect of the Kuṇ'bī is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral *ḷ* is, however, pronounced as a *y*; thus, *kāy*, famine; *yīy*, time. *Ava* usually becomes *ō*; thus, *ḍōy*, *ḍōḍ*, and *ḍavaḍ*, near. The writing of *ḍ* in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in *lē*; thus, *mān'sā-lē*, to a man. The masculine and neuter genders are sometimes confounded; thus, *jē hisā*, which part; *ḍuk'ra khāt vhatē*, the swine were eating. In all essential points, however, the so-called Kuṇ'bī closely agrees with the usual Marāṭhī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[ No. 52.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

VARHĀPI (KUṆ'BĪ) DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर व्हते । त्यामंधला एक लाहना बापाले म्हने, बावा, जे जिनगीचा हिंसा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून देला । मंग थोड्या दिसान लाहना पोर भाडून पैसा जमा करून लाम मुलकान गेला, अन तथी उधयेपनान राहून आपला पैसा गमावून देला । मंग त्यान अवघ खरचल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद भाला । तका तो त्या मुलकातल्या एका मानसा-जोड जाऊन राहेला । त्यान तर त्याले डुकर चायाले आपल्या वावरात धाडल । तका डुकर जे टप्प खात व्हते त्याच्या-वर त्यान आपल पोटा भरव अस त्याले वाटल । आनि त्याले कोन काड देल नाही । मंग तो शुदी-वर येऊन म्हने । माझा बापाच्या किती साल-दाराले पोटा-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माझा बापा-कड जाईल आखीन त्याले म्हनील, अरे बावा, म्या देवाच्या कक्षा बाहीर व तुझा सामने पाप केल हाये, या-पुढे तुह पोरग म्हन्याले मले वर लागत नाही । तुझा एका सालदारा-वानी मले ठिव । मंग तो उठून आपल्या बापा-जोय गेला ॥



[ No. 52.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

VARHĀḌĪ (KUṆ'BI) DIALECT.

(DISTRICT AKOLA.)

## TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mān'sā-lē dōn pōr vhatē. Tyā-mandh'lā ēk lāhyanā bāpā-lē  
*Certain a man-to two sons were. Them-among one younger father-to*  
 mhanē, 'bāvā, jē jin'gī-tsā hisā ma-lē yēil tō dē.' Maṅg tyā-na  
*said, 'father, which property-of share me-to will-come that give.' Then him-by*  
 tyā-lē paisā vātūn dēlā. Maṅg thōḍyā disā-na lāhyanā pōr  
*him-to money having-divided was-given. Then a-few days-in the-younger son*  
 dzhādūn paisā dzamā-karūn lām mul'kā-na gēlā, an tathī udh'yēpanā-na  
*altogether wealth having-collected far a-country-to went, and there riotousness-with*  
 rāhūn āp'lā paisā gamāvūn dēlā; maṅg tyā-na av'gha  
*having-lived his-own wealth having-wasted was-given; then him-by all*  
 kharats'lyā-var tyā mul'kāt kāy pad'lā; tyā-muyē tō khāyā-lē  
*having-been-spent-upon that into-country famine fell; therefore he to-eat*  
 mōtād dzhālā. Tavhā tō tyā mul'kāt'lyā ēkā mān'sā-dzōḍ dzāūn rāhēlā.  
*needy became. Then he that country-in-of one man-near having-gone lived.*  
 Tyā-na tar tyā-lē duk'ra tsāryā-lē āp'lyā vāv'rāt dhād'la. Tavhā duk'ra  
*Him-by then him-to swine to-feed his-own into-field it-was-sent. Then swine*  
 jē ṭapra khāt vhatē tyā-ehyā-var tyā-na āp'la pōṭ bharāva asa  
*what husks eating were of-that-upon him-by his-own belly should-be-filled so*  
 tyā-lē vāt'la; āni tyā-lē kōna kāi dēla nāhī. Maṅg  
*him-to it-appeared; and him-to by-anyone anything was-given not. Then*  
 tō śudī-var yēūn mhanē, 'māhyā bāpā-ehyā kitī sāl'dārā-lē  
*he senses-on having-come said, 'my father-of how-many servants-to*  
 pōṭ-bhar bhākar bhēt'tē, āni mī upāsi martō. Mī uṭhūn māhyā  
*belly-full bread is-obtained, and I hungry die. I having-arisen my*  
 bāpā-kadē dzāil ākhīn tyā-lē mhanīl, "arē bāvā, myā Dēvā-ehyā kahyā  
*father-to will-go and him-to will-say, "O father, by-me God-of word*  
 bāhīr va tuhyā sām'nē pāp kēla hāyē, yā-puḍhē tuha pōr'ga mbanyā-lē  
*against and thee-of before sin done is, hereafter thy son to-be-called*  
 ma-lē hara lāgat nāhī; tuhyā ēkā sāl'dārā-vānī ma-lē ṭhiv.'" Maṅg tō  
*me-to well appearing is-not; of-thee one servant-like me-to keep.'" Then he*  
 uṭhūn āp'lyā bāpā-dzōy gēlā.  
*having-risen his-own father-near went.*



To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāṭhī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called *Ghāṭā var-chī Varhāḍī*, in the south, and the *Ghāṭā khāl-chī Varhāḍī*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kuṇ'bīs in Melkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *l* as *y* and the use of the dative suffix *lē*. Thus, *ḍōyā*, an eye; *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ava* and *avi*; thus, *ḍzoy* and *ḍzavay*, near; *jīn'gī uḍōlī*, his property was squandered.

[No. 53.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

VARHĀDĪ (KUṆ'BĪ) DIALECT.

(DISTRICT BULDANA.)

कोन्या एका मानसाले दोन लेक होते । त्यातुन लाह्याना बापाले म्हने की, आरे बाबा, माह्या हिशाची जीनगानी मले दे । म्हुन बापान आपली जीनगी दोघा मंधी वाटुन देली । थोड्या दीसानी लाह्याना पोरगा आपली समदी जीनगी घेऊन देशा-वर गेला । व तठी त्यान चैनी-मंधी समदी जीनगी उडोली । त्याचा समदा पैसा खर्च झाल्या-वर त्या देशा-मंधी मोठा काय पडला । म्हुन त्याले फार अडचन पडली । मंग तो एका गीरस्ताचे घरी जाउन राहिला । त्या गीरस्तानें त्याले त्याचे वावरात डुकर राख्याले ठीवले । तठी त्या मानसानें डुकरान खाउन टाकिल कोड्या-वर खुशीन पोटा भरल असत । पन त्याले ते-वी कोन देल नाहीं । या-करता त्याचे डोये उघडले ॥

Kōnyā ēkā mān'sā-lē dōna lēka hōtē. Tyātun lāhyānā bāpā-lē  
 Certain a man-to two sons were. Them-in-from the-younger the-father-to  
 mhanē kī, 'ārē bābā, māhyā hiśā-chī jīn'gānī ma-lē dē.' Mhun  
 said that, 'O father, my share-of property me-to give.' Therefore  
 bāpā-na āp'li jīn'gī dōghā-mandhī vātun dēli. Thōḍyā  
 the-father-by his-own property both-among having-divided was-given. A-few  
 disā-nī lāhyānā pōr'gā āp'li sam'dī jīn'gī ghēūn dēsā-var gēlā.  
 days-after the-younger son his-own all property having-taken a-country-to went.



Va taṭhī tyā-na chainī-mandhī sam'dī jīn'gī udōli. Tyā-tsā sam'dā  
*And there him-by merry-making-in all property was-squandered. His all*  
 paisā kharts dzhālyā-var tyā dēśā-mandhī mōṭhā kāy paḍ'lā. Mhun  
*money spent having-become-on that country-into great famine fell. Therefore*  
 tyā-lē phār ad'tsan paḍ'li. Maṅg tō ēkā girastā-chē ghari dzāun  
*him-to great difficulty fell. Then he one householder-of in-house having-gone*  
 rāhilā. Tyā girastā-nē tyā-lē tyā-chē vāv'rāt dukkar rākhyā-lē ṭhiv'la.  
*lived. That householder-by him-to his into-field swine to-keep it-was-placed.*  
 Taṭhī tyā mān'sā-nē duk'rā-na khāun ṭākēla kōṇdyā-var khuśī-na  
*There that man-by the-swine-by having-eaten thrown husks-upon gladness-with*  
 pōṭ bhar'la as'ta. Pan tyā-lē tē bī kōna dēla nāhī.  
*belly filled would-have-been. But him-to that too by-anyone was-given not.*  
 Yā-kar'tā tyā-chē dōyē ughaḍ'lē.  
*This-for his eyes opened.*



Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī. The inhabitants maintain that their dialect is much purer than the so-called Varhādī. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as *mī āhō*, I am; *mī māhyā bāpā-kaḍa dzāl*, I will go to my father and so forth. The suffix of the dative, on the other hand, is *lā* as in the Dekhan.

[No. 54.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀDĪ DIALECT.

(DISTRICT BASIM.)

कोनी एका मानसाला दोन पोर होते । त्यातल लहान पोरग बापाला म्हनाल बाबा, मला जिनगीचा जो हिस्सा यायचा तो दे । मग त्यान त्यास जिनगी वाटून देली । मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून सुलखा-वर गेल । तेथ उधळमावंद्या करून सर्व खर्ची उडून टाकली । सगळी जमा खर्चिल्या-वर त्या देशां-मधे मोठा दुकळ पडला । त्या-मुळ त्याला मोठी तंगी झाली । तेव्हा तो त्या देशांतल्या एका मानसा-जवळ चाकरी राहिला । त्यान त्याला डुक्र चारायला वावरांत पाठवल । तेव्हा डुक्र जी टरफल खाऊन राहत ती टरफल खाऊन राहव आस त्याला वाटल । आनी त्याला कोन्ही कांहीं देल नाही । मग डोळे उघडल्या-वर त्यान म्हनल की, माझ्या बापाच्या घरी रोजदारास भरपूर भाकर मिळते, मी तर भुक्कन मरतो । मी माझ्या बापा-कड उठून जाईल, आनी म्हनीन की बाबा, मी देवाच्या उलट आनी तुझ्या समोर पाप केले । आतां-पसून तुह पोरग म्हनायला लायक नाही । मला एका रोजदारा-सारख ठेव ॥



[ No. 54.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

VARHĀPI DIALECT.

(DISTRICT BASIM.)

## TRANSLITERATION AND TRANSLATION.

Kōnī ēkā mām'sā-lā dōn pōr hōtē. Tyāt'la lahān pōr'ga  
*Certain one man-to two sons were. Them-among the-younger son*  
 bāpā-lā mhanāla, 'bābā, ma-lā jin'gī-tsā dzō hissā yāy-tsā tō dē.  
*father-to said, 'father, me-to property-of what share to-come that give.'*  
 Mag tyā-na tyās jin'gī vātūn dēli. Mag thōdyā disā-nī  
*Then him-by to-him property having-divided was-given. Then a-few in-days*  
 dhāk'ta pōr'ga sarv jin'gī dzamā karūn mul'khā-var gēla. Tētha  
*the-younger son all property together having-made a-country-to went. There*  
 udha]-māvandyā karūn sarv kharchī udūn tāk'li. Sag'li  
*extravagance having-made all provision having-squandered was-thrown. All*  
 dzamā kharchilyā-var tyā dēsā-madhē mōthā dukal pad'lā. Tyā-mula tyā-lā  
*wealth being-spent-on that country-into great famine fell. Therefore him-to*  
 mōthī taṅgī dzhāli. Tēvhā tō tyā dēsāt'lyā ēkā mām'sā-dzava] tsāk'ri  
*great difficulty became. Then he that country-in-from one man-near in-service*  
 rāhilā. Tyā-na tyā-lā dukra tsārāy-lā vāv'rāt pāthav'la. Tēvhā dukra  
*lived. Him-by him-to swine to-feed into-field it-was-sent. Then the-swine*  
 jī tar'phala khāūn rāhat ti tar'phala khāūn rāh'va  
*which husks having-eaten lived that husks having-eaten it-should-be-lived*  
 āsa tyā-lā vāt'la. Ānī tyā-lā kōnhī kāhī dēla nāhī.  
*so him-to it-appeared. And him-to by-anybody anything was-given not.*  
 Mag dōlē ughaḍ'lyā-var tyā-na mhan'la kī, 'māhyā bāpā-chyā  
*Then eyes having-been-opened-upon him-by it-was-said that 'my father-of*  
 gharī rōdz'dārās bhar-pūr bhākar mī'tē. Mī tar bhuka-na mar'tō. Mī  
*at-house to-servants sufficient bread is-got. I then hunger-with die. I*  
 māhyā bāpā-kaḍa uṭhūn dzāil, ānī mhanin kī, "bābā, mī Dēvā-chyā  
*my father-to having-risen will-go, and will-say that, "father, by-me God-of*  
 ulaṭ ānī tuhyā samōr pāp kēla. Ātā-pasūn tuha pōr'ga mhanāy-lā  
*against and of-thee before sin is-made. Now-from thy son to-be-called*  
 lāyak nāhī. Mō-lā ēkā rōdz'dārā-sār'kha thēv.''  
*worthy am-not. Me-to one servant-like place.''*



To the east of Basim lies the district of Wun. The principal language of the district is Varhāḍī. In the south it meets with Telugu and Gōṇḍī, but these languages do not appear to have influenced the current Marāṭhī of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

VARHĀDĪ DIALECT.

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग वापास म्हने, बाबा माझ्या हिश्याचा माल मला देऊन टाक। तेव्हां त्यान आपल्या जिनगीच्या दोघा पोरांत वाटल्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान चहूल बाजीत आपला सर्व पैसा उडवला। जेव्हां जवळची बाकी सर्व झाली, तेव्हांच्या देशांत मोठा दुकळ पडला। व त्याला खाया पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरीं जाऊन त्याच्या जवळ राहिला। तेव्हां त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या येळी डुकर जे भुस खात होते ते भुस खाऊन पोटा भरल्यास तो राजी झाला। पन ते भुस ही त्यास कोनी देयेना। अस झाल तेव्हां मग त्याचे डोळे उघडले। मग त्यान म्हणल कीं माझ्या वापाच्या घरी बहु सालकरी आहेत। त्याहीला पोटा-पेचा ज्यास्त भाकर मिळते, अन मी येथ भुकेन मरतो। तर मी आता उठून वापा-कडे जातो व त्यास म्हणतो। बाबा, मी तुहा व देवाचा अपराधी आहे। या उपर मी तुह पोरग व्हय अस म्हनाव हे बरोबर न व्हय। म्हणून तूं मला आपला सालकरी कर। अस बोलून तो उठला अन आपल्या वापा-कडे आला। पन तो दूर अंतरा-वर होता तेव्हांच वापान त्यास पाहिल व त्याला कीव आली। म्हणून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला। मग पोरग म्हने, बाबा, मी देवाचा व तुहा अपराधी आहे। व तुह पोरग म्हणवून घेण्यास मी आता लायक नाहीं। पन वापान आपल्या गळ्यास सांगितल कीं चांगले पांघुरन आनून यास द्या व याच्या बोटांत मुदी घाला अन याच्या पायांत जोडा



घाला । आज आपन खाऊन पिऊन चंगळ करूँ, काळून कीं हेँ माह लेकळूँ मेल  
कृत पन ते पुनः जित भाल । ते हरपल होत पन आज फिरन भेटल । मग ते चंगळ  
करूँ लागले ॥

त्या येळी त्याच मोठ पोरग वावरांत होत । ते-ही घरीं येऊं लागल, तेव्हां त्यास  
नाचन व गान ऐकूँ येऊं लागल । तेव्हां त्यान एका गड्यास हाक मारून पुसल,  
काँ रे, आज हे काय क्य । तेव्हां त्यान सांगितल कीं, तुहा भाऊ आला व तो खुशा-  
लीन आला म्हणून तुहा बाप त्यास पाहून चार करत्ये । तेव्हां त्याची मर्जी बिघडली,  
मग तो घरांत काढ्यास जाते । म्हणून त्याचा बाप बाहेर येऊन त्याची खुशामत करूँ  
लागला । तेव्हां ते पोरग म्हणे, पाह्य बावा इतके साल म्या तुही चाकरी केली  
तुहा हुकूम म्या कधीं मोडला नाहीं । इतक असून माझ्या गड्या बरोबर मजा कर-  
न्यास तुवा मज वकस्याचें पिल्लूँ ही कधीं देछ नाहीं । पन रांडवार्जीत तुही सर्व जिनगी  
बुडवून टाकनारा हा तुहा लेक आला तेव्हां तुवा त्यास पाहून चार केला । तेव्हां  
त्यान त्यास म्हटल—पोरा तूँ अजयी माझ्या जवळ राहत व जे काय माझ्या जवळ आहे,  
ते सर्व तुह आहे । हा तुहा मेलेला भाऊ पुनः उठला, भेटायचा नाहीं तो पुनः  
भेटला, म्हणून आपनास कौतुक व्हाव व आपन आनंद कराव हे वेस आहे ॥



[No. 55.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHĪ.

VARHĀDĪ DIALECT.

(DISTRICT WUN.)

(Capt. W. Haig, 1896.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mān'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga bāpās  
*One to-a-man two sons were. Them-among the-younger son to-the-father*  
 mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn tāk.' Tēvhā  
*said, 'father, my share-of property me-to having-given throw.' Then*  
 tyā-na āp'lyā jin'gī-chyā dōghā pōrāt vāt'nyā kēlyā. Puḍha  
*him-by his-own the-property-of both between-sons divisions were-made. Then*  
 thōdyā-ts div'sāt lahānyā pōrā-na āp'li sarv jin'gī sāvaḍ'li.  
*a-few in-days the-younger son-by his-own all property was-gathered-together.*  
 Mag tō dus'ryā mul'khāt phir'nyās gēlā. Tētha tyā-na tsahūl-bājīt  
*Then he another into-country to-journey went. There him-by in-riotous-living*  
 āp'lā sarv paisā uḍav'lā. Jēvhā dzavaḷ-chī bāki sarv dzhālī,  
*his-own all money was-squandered. When near-of remainder all became,*  
 tēvhā tyā dēsāt mōthā dukaḷ paḍ'lā; va tyā-lā khāyā piyā-chī  
*then that into-country mighty famine fell; and him-to eating drinking-of*  
 vān paḍ'li. Mag tō tyā mul'khātīl ēkā bhalyā mān'sā-chyā gharī  
*want fell. Then he that country-in-being one noble man-of to-house*  
 dzāūn tyā-chyā-dzavaḷ rāhilā. Tēvhā tyā-na tyās āp'lyā vāv'rāt ḍukar  
*having-gone him-of-near lived. Then him-by him his-own into-field the-swine*  
 rākh'nyās dhād'lā. Tyā yēli ḍukar jē bhus khāt hōtē tē  
*to-tend it-was-sent. That at-time the-swine what chaff eating were that*  
 bhus khāūn pōt bhar'nyās tō rāji dzhālā. Pan tē bhus hī  
*chaff having-eaten belly to-fill he willing became. But that chaff even*  
 tyās kōnī dēyē-nā. Asa dzhāla tēvhā mag tyā-chē ḍōlē ughaḍ'lē.  
*to-him anybody would-not-give. Such became then after him-of eyes opened.*  
 Mag tyā-na mhat'la kī, 'māhyā bāpā-chyā gharī bahu sāl-karī  
*Then him-by it-was-said that, 'my father-of in-house many hired-servants*  
 āhēt. Tyāhi-lā pōtā-pēkshā jyāst bhākar miḷ'tē, an mī yētha bhukē-na  
*are. Them-to belly-than more bread is-got, and I here hunger-with*  
 mar'tō; tar mī ātā uṭhūn bāpā-kaḍē dzātō, va tyās  
*die: then I now having-risen father-to go, and to-him*  
 mhan'tō, 'bābā, mī tuhā va Dēvā-tsā ap'rādhī āhē; yā  
*I-say, 'father, I thy and God-of offender am; this*



upar mī tuha pōr'ga vhaya asa mbanāva hē barōbar na  
 upon I thy son am so it-should-be-said this proper not  
 vhaya. Mhanūn tū ma-lā āp'lā sāl-kari kar." Asa  
 is. Therefore you me-to thy-own hired-servant make." Thus  
 bōlūn tō uṭh'lā; an āp'lyā bāpā-kaḍē ālā. Pan tō dūr  
 having-spoken he arose; and his-own father-to came. But he far  
 ant'rā-var hōtā tēvhā-ts bāpā-na tyās pāhyala, va tyā-lā  
 distance-on was then-even the-father-by to-him it-was-seen, and him-to  
 kiv āli. Mhanūn tō dhāv'lā va pōrā-chyā galyās  
 compassion came. Therefore he ran and the-son-of to-the-neck  
 miṭhī mārūn tyā-na tyā-tsā mukā ghēt'lā. Mag  
 embracing having-struck him-by him-of a-kiss was-taken. Then  
 pōr'ga mhanē, 'bābā, mī Dēvā-tsā va tuhā ap'rādhi āhē,  
 the-son said, 'father, I God-of and thy offender am,  
 va tuha pōr'ga mhan'vūn ghēnyās mī ātā lāyak nāhī.' Pan  
 and thy son having-called-myself to-take I now worthy am-not.' But  
 bāpā-na āp'lyā gadyās sāngit'la kī, 'tsāng'lē pānghurana  
 the-father-by his-own to-servants it-was-told that, 'good robes  
 ānūn yās dyā, va yā-chyā bōṭāt mudī ghālā, an yā-chyā  
 having-brought to-this-one give, and this-of on-a-finger a-ring put, and this-of  
 pāyāt dzōdā ghālā. Ādz āpan khāūn piūn tsaṅgaḷ  
 on-feet a-shoe put. Today we having-eaten having-drunk merry  
 karū; kā-vhun kī, hē māha lēk'rū mēla vhata, pan tē  
 shall-make; because that, this my child dead was, but it  
 punaḥ jita dzhālā; tē harap'la hōta, pan ādz phiran bhēt'la.' Mag  
 again alive became; it lost was, but today again was-met.' Then  
 tē tsaṅgaḷ karū lāg'lē.  
 they merry to-make began.

Tyā yēli tyā-tsā mōṭha pōr'ga vāv'rāt hōta. Tē hī gharī yēū  
 That at-time him-of eldest son in-field was. He too to-house to-come  
 lāg'la, tēvhā tyās nātsan va gān aikū yēū lāg'la. Tēvhā tyā-na  
 began, then to-him dancing and singing to-hear to-come began. Then him-by  
 ēkā gadyās hāk mārūn pus'la, 'kā-rē, ādz  
 one to-servant a-call having-struck it-was-asked, 'what-O, today  
 hē kāy vhay?' Tēvhā tyā-na sāngit'la kī, 'tuhā bhāu  
 this what is?' Then him-by it-was-told that, 'thy brother  
 ālā, va tō khusāli-na ālā, mhanūn tuhā bāp tyās  
 came, and he safety-with came, therefore thy father to-him  
 pāvhan'tsār kar'tyē.' Tēvhā tyā-chi marji bighad'li. Mag tō  
 hospitality is-making.' Then him-of temper was-spoiled. Then he  
 gharāt kābyās dzātē? Mhanūn tyā-tsā bāp bāhēr yēūn  
 into-house what-for goes? Therefore him-of father out having-come



tyā-chī khuśāmat karū lāg<sup>a</sup>lā. Tēvhā tē pōr'ga mhanē,  
*him-of flattery to-make began. Then that son said,*  
 'pāhya, bābā, it<sup>a</sup>kē sāl myā tuhi tsāk<sup>a</sup>ri kēli; tuhā  
*'see, father, so-many years by-me thy service was-done; thy*  
 hukūm myā kadhī mōd<sup>a</sup>lā nāhī; it<sup>a</sup>ka asūn māhyā gadyā-  
*order by-me ever was-broken not; so-much having-been my friends*  
 barōbar madzā kar<sup>a</sup>nyās tuvā madz bak<sup>a</sup>ryā-chē pilū hi kahī  
*with merriment to-make by-thee to-me a-goat-of young-one even ever*  
 dēlla nāhī. Pan rāp<sup>a</sup>bājīt tuhi sarv jin<sup>a</sup>gi buḍ<sup>a</sup>vūn tāk<sup>a</sup>nārā  
*was-given not. But in-wenching thy all property having-drowned thrower*  
 hā tuhā lēk ālā tēvhā tuvā tyās pāvhan<sup>a</sup>tsār kēlā.' Tēvhā  
*this thy son came then by-thee to-him hospitality was-made.' Then*  
 tyā-na tyās mhaṭ<sup>a</sup>la, 'pōrā, tū akshayi māhyā-dzavaḥ rāhat, va  
*him-by to-him it-was-said, 'son, thou always of-me-near art-living, and*  
 jē-kāy māhyā dzavaḥ āhē tē sarv tuha āhē. Hā tuhā mēlēlā bhāū  
*whatever of-me near is that all thine is. This thy dead brother*  
 punaḥ uṭh<sup>a</sup>lā; bhētāy-tsā nāhī, tō punaḥ bhēt<sup>a</sup>lā, mhanūn āp<sup>a</sup>nās kautuk  
*again arose; to-be-met not, he again was-met, therefore to-us delight*  
 vāva va āpan ānand karāva, hē bēs āhē.'  
*should-be and by-us joy should-be-made, this good is.'*



Marāṭhī is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhāḍi is spoken all over the district. Two smaller dialects, Dzhārpī and Kōshṭi will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix *lā* in *ma-lā*, to me, etc.

[No. 56.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT ELLICHPUR.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग वापास म्हने,  
वावा, माझ्या हिश्याचा माल मला देऊन ठाक। तेव्हां त्यान आपल्या जिनगीच्या  
दोघा पोरांत वाटल्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली  
सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान  
चहूलवार्जीत आपला सर्व पैसा उडवला। जेव्हां जवळची वाकी सर्व झाली तेव्हां  
त्या देशांत मोठा दुकळ पडला। व त्याला खाया-पियाची वान पडली। मग तो  
त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या-जवळ राहिला। तेव्हां  
त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या-येव्हीं डुकर जे भुस खात  
होते ते भुस खाऊन पोट भरल्यास तो राजी झाला। पण ते भुस ही त्यास कोनी  
देयेना। अस झाल तेव्हां मग त्याचे डोळे उघडले। मग त्यान म्हणल कीं, माझ्या  
वापाच्या घरी बहु सालकरी आहेत, त्याहिला पोटा-पेचां जास्त भाकर मिळते,  
अन मो येथ भुकेन मरतो ॥



[ No. 56.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

VARHĀPĪ DIALECT.

(DISTRICT ELLICHPUR.)

## TRANSLITERATION AND TRANSLATION.

Ekā mām'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga  
*A-certain to-man two sons were. Them-in-from the-younger son*  
 bāpās mhanē, 'bābā, māhyā hiśyā-tsā māl ma-lā dēūn  
*to-father said, 'father, my share-of property me-to having-given*  
 tāk.' Tēvhā tyā-na āp'lyā jin'gī-chyā dōghā pōrāt vāt'nyā  
*make-over.' Then him-by his-own property-of two among-sons divisions*  
 kālyā. Puḍha thōdyā-ts div'sāt lahānyā pōrā-na āp'li sarv jin'gī  
*were-made. Then a-few-only in-days the-younger son-by his-own all property*  
 sāvaḍ'li. Mag tō duś'ryā mul'khāt phir'nyās gēlā. Tētha tyā-na  
*was-collected. Then he another into-country to-journey went. There him-by*  
 tsahūl-bājīt āp'lā sarv paisā uḍav'lā. Jēvhā dzavaḷ-chi  
*in-riotous-living his-own all money was-squandered. When near-being*  
 bākī sarv dzhālī tēvhā tyā dēsāt mōthā dukaḷ paḍ'lā; va  
*remainder all was-over then that into-country great famine fell; and*  
 tyā-lā khāyā-piyā-chi vān paḍ'li. Mag tō tyā mul'khātīl  
*him-to eating-and-drinking-of difficulty fell. Then he that country-in-from*  
 ēkā bhalyā mām'sā-chyā gharī dzāūn tyā-chyā-dzavaḷ rāhilā. Tēvhā  
*one well-to-do man-of to-house having-gone him-of-near lived. Then*  
 tyā-na tyās āp'lyā vāv'rāt ḍukar rākh'nyās dhāḍ'la. Tyā-yēlī ḍukar  
*him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time swine*  
 jē bhus khāt hōtē tē bhus khāūn pōt bhar'nyās tō rāji dzhālā.  
*what chaff eating were that chaff having-eaten belly to-fill he ready became.*  
 Pan tē bhus-hi tyās kōni dēyē-nā. Asa dzhāla tēvhā mag  
*But that chaff-even to-him anyone would-not-give. Such became then after*  
 tyā-chē ḍōlē ughaḍ'lē. Mag tyā-na mhat'la kī, 'māhyā bāpā-chyā gharī  
*him-of eyes opened. Then him-by it-was-said that, 'my father-of in-house*  
 bahu sāl-karī āhēt, tyāhi-lā pōtā-pēkshā jāst bhākar mī'tē, an mī yētha  
*many servants are, them-to belly-than more bread is-got, and I here*  
 bhukē-na mar'tō.  
*hunger-with die.'*



Varhāḍī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms *nabhatē*, for *navhatē*, was not; *mhat<sup>a</sup>la*, for *mhaṭ<sup>a</sup>la*, it was said; and *tithas*, there.

[No. 57.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT BETUL.)

एका मानसाले दोन पोर होते। त्यातल्या लाहऱ्या पोरान बापाले म्हतल कीं, दादा माझा हिस्सा करून दे। तेव्हा त्यान दोघा पोराडले बरोबर हिस्सा देछा। थोड्याऱ्याच दिवसा लाहन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकांत गेला। तीथी जाऊन त्या पोरान बदफैली करून आपल सार धन बुडवल। जेव्हा त्यान सार धन उडवल, तेव्हा त्या मुलुकांत मोठा कार पडला। तेव्हा तो मोठा गरीब झाला। मग तो जाऊन तीथस येका किरसानाचे घरी राहिला। त्यान त्याले आपल्या वावरांत डुकर चारायले धाडल। तेव्हा त्यान त्याच सेंगान आपल पोट भरल, ज्याले कि डुकर खात होते। आणखिन त्याले कोन्ही काही भी देत नभते ॥



[ No. 57.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

VARHĀḌĪ DIALECT.

(DISTRICT BETUL.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mān'sā-lē dōn pōr hōtē. Tyāt'lyā lāh'nyā pōrā-na bāpā-lē  
*One man-to two sons were. Them-in-from the-younger son-by father-to*  
 mhat'la kī, 'dādā, mādzhā hissā karūn dē.' Tavhā<sup>ñ</sup> tyā-na dōghā  
*it-was-said that, 'father, my share having-made give.' Then him-by both*  
 pōrāi-lē barōbar hissā dēllā. Thōdyāsyā-ts div'sā lāh'na pōr'ga āp'la hissā  
*sons-to equal share was-given. A-few-only in-days the-younger son his-own share*  
 ghēūn dus'ryā mulukāt gēlā. Tithi dzāūn tyā pōrā-na bad-phaili  
*having-taken another into-country went. There having-gone that son-by debauchery*  
 karūn āp'la sāra dhan buḍav'la. Jēvhā<sup>ñ</sup> tyā-na sāra dhan  
*having-made his-own all wealth was-caused-to-be-drowned. When him-by all wealth*  
 uḍav'la, tēvhā<sup>ñ</sup> tyā mulukāt mōṭhā kār paḍ'lā; tēvhā<sup>ñ</sup> tō mōṭhā  
*was-squandered, then that into-country mighty famine fell; then he very*  
 garīb dzhālā. Mag tō dzāūn tithas yēkā kir'sānā-chē gharī rābilā. Tyā-na  
*poor became. Then he having-gone there one cultivator-of in-the-house lived. Him-by*  
 tyā-lē āp'lyā vāv'rāt ḍukar tsārāy-lē dhād'la. Tavhā<sup>ñ</sup> tyā-na tyā-ts  
*him-to his-own into-field the-swine to-feed it-was-sent. Then him-by that-very*  
 sēngā-na āp'la pōṭ bhar'la, jyā-lē kī ḍukar khāt hōtē; āṇ'khin tyā-le  
*husks-with his-own belly was-filled, which that the-swine eating were; and him-to*  
 kōnhī kāhī bhī dēt nabhatē.  
*anybody anything even giving was-not.*



The Marāṭhī spoken in the rest of the Central Provinces is usually called Nāgpurī, from the head-quarter of the Marāṭhā kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpurī country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhāḍī; (2) Dakh'ṇī; (3) Kōṅkaṇī; (4) Dhan'garī; (5) Kēwaṭī; (6) Kōshṭī; (7) Kumbhārī, and (8) Māhārī; but in each case the number is reported to be extremely small, and not worth counting. Dakh'ṇī is probably the Dekhan form of Marāṭhī; Kōṅkaṇī may mean any dialect spoken by settlers from the Konkan; Kēwaṭī is a mixed form of speech, based on Baghēli mixed with Marāṭhī. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāṭhī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhāḍī illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, *is*, her; *gharī*, in the house; *mi*, I. The dative is always formed in *s* in the specimens; thus, *bāpās*, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[ No. 58. ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

### SPECIMEN I.

कोन्या एका मानसास दोन पोर होती। त्या-पैकी लहान वापास म्हनाला कि, वावा जमेत माहा जो हिस्सा असल तो मज दे। त्याने धन वाटुन देल्ल। थोड्या दिवसान लहान पोऱ्या सर्व घेऊन दूर देशी गेला। आनि तेथ उधळपट्टी करुन आपल धन उडवल। त्याने सर्व खर्चल्या-वर त्या देशात मोठा दुकाळ पडला। त्या-मुळे त्यास अडचन पडली। तेव्हा तो तेथच्या एका ग्रहस्था-जवळ जाऊन राहिला। त्यान त्यास डुकर चारायास आपल्या वावरात पाठवल। तेव्हा डुकर जो भुसा खातेत त्या-वर आपल पोटा भराव अस मनात आनल। कोनी काही त्यास देल्ल नाही। मग तो सुढी-वर एऊन म्हनाला, माझ्या वापाच्या घरी चाकरास



पोट-भर खायास मिळते, आनि मी भुकेन मरतो । आता मी आपल्या बापा-कडे जातो व त्यास म्हनतो की, देवाच्या इच्छेच्या विरुद्ध व तुझ्या सामने पाप केल आहे । म्हनुन मी तुहा लेक राहिलो नाही । मज आता चाकरा-सारख ठेव । मग तो आपल्या बापा-कडे गेला । त्यास दुरुन पाहुन बाप गहिवरला । आनि धाऊन-सऱ्या त्याच्या गळ्यास मिठी मारली, व त्याचा मुका घेतला । मग लेक त्यास म्हनाला, बाबा, देवाच्या विरुद्ध व तुझ्या सामने पाप केल, तर आता तुहा लेक राहिलो नाही । पर बापान मानसास सांगितल कि, यास उत्तम आंगरखा आनुन घाल, आनि याच्या हातात मुदी व पायात जोडा घाल । मग आपन खाऊन पिऊन आनंद करु । कारन की, हा माहा लेक मेला होता तो पुन्हा जिता भाला व दवडला होता तो सापडला । अस म्हनुन आनंद करायास लागले ॥

त्या येकेस त्याचा वडिल लेक वावरात होता । तो घरा-जवळ एऊन पोहो-चल्या-वर त्यान गान वजावन ऐकिल । चाकरा-पैकी एकास हाक मारुन पुसल कि, हे काय चाल्ल आहे । त्यान सांगितल कि, तुहा भाऊ आला आहे व तो खुशाल तुझ्या बापास मिळाला म्हनुन त्याने मोठी मेजवानी दिली आहे । तेव्हा त्यास राग एऊन आत जायेना । म्हनुन त्याचा बाप बाहेर एऊन त्यास समजाउ लागला । परंतु त्याने बापास जवाब देछा कि, मि इतकी वरस तुही चाकरी करतो, आनि तुही आज्ञा कही मोडली नाही । अस असुन म्या आपल्या मित्रा-बरोबर चैन कराय-साठी त्वा मला कोकरु देखील देछ नाही । आनि ज्यान तुहा पैसा रांडाही-बरोबर उडवला तो तुहा लेक आला म्हनुन त्वा त्याच्यासाठी मोठी मेजवानी देछी । तेव्हा बाप म्हनाला, मुला तु सारा येळ माझ्या-बरोबर आहेस, आनि माही सारी जिनगी तुहीच आहे । पर आनंद करावा हे जरूर होत । कारन की, तुहा भाऊ मेला होता तो पुन्हा जिता भाला व दवडला होता तो सापडला आहे ॥



[ No. 58.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mām'sās dōn pōr hōtē. Tyā-paikī lahān  
*Certain a to-man two sons were. Them-from-among the-younger*  
 bāpās mhanālā ki, 'bābā dzamēt mähā dzō hissā asal  
*to-the-father said that, 'father in-the-estate my what share will-be*  
 tō madz dē.' Tyā-nē dhan vātun dēlla. Thōdyā  
*that to-me give.' Him-by the-wealth having-divided was-given. A-few*  
 div'sā-na lahān pōryā sarv ghēūn dūr dēśī gelā.  
*days-after the-younger son all having-taken far-off into-a-country went.*  
 Āni tētha udhal'paṭṭi karun āp'la dhan udav'la.  
*And there debauchery having-made his-own wealth was-squandered.*  
 Tyā-nē sarv kharts'lyā-var tyā dēśāt mōṭhā dukāl paḍ'lā.  
*Him-by all had-been-spent-after that in-country great famine fell.*  
 Tyā-mulē tyās ad'tsan paḍ'li. Tēvhā tō tēth'chyā ēkā grahasthā-  
*Therefore to-him difficulty fell. Then he there-of one householder-*  
 dzavaḷ dzāūn rāhilā. Tyā-na tyās dukar tsārāyās āp'lyā vāv'rāt  
*near having-gone lived. Him-by to-him swine to-feed his-own in-a-field*  
 pāṭhav'la. Tēvhā dukar dzō bhusā kbātēt tyā-var āp'la pōṭ  
*it-was-sent. Then the-swine what husks eat that-upon his-own belly*  
 bharāva asa manāt ān'la. Kōni kāhī tyās  
*should-be-filled so in-the-mind it-was-brought. Anyone(-by) anything to-him*  
 dēlla nāhī. Mag tō suddhī-var ēūn mhanālā, 'māhyā bāpā-chyā  
*was-given not. Then he senses-on having-come said, 'my father-of*  
 gharī tsāk'rās pōṭ-bhar khāyās miṭ'tē, āni mī bhukē-na mar'tō.  
*in-house to-servants belly-full to-cat is-got, and I hunger-with die.*  
 Ātā mī āp'lyā bāpā-kaḍē dzātō va tyās mhan'tō kī, "Dēvā-chyā  
*Now I my-own father-to go and to-him (I)-say that, "God-of*  
 ichhē-chyā viruddh va tuhyā sām'nē pāp kēla āhē, mhanun mī tuhā  
*the-will-of against and of-thee before sin made is, therefore I thy*  
 lēk rāhilō nāhī; madz ātā tsāk'rā-sār'kha ṭhēv.'" Mag tō āp'lyā  
*son remained not; me now a-servant-like place.'" Then he his-own*



bāpā-kadē gēlā. Tyās durun pāhun bāp  
*father-to went. To-him from-a-distance having-seen the-father*  
 gahivar<sup>lā</sup>. Āni dhāun-sanyā tyā-chyā galyās mīthi  
*was-overcome-by-affection. And having-run him-of to-the-neck an-embracing*  
 mār<sup>li</sup>, va tyā-tsā mukā ghēt<sup>lā</sup>. Mag lēk tyās mhanālā,  
*was-struck, and him-of kiss was-taken. Then the-son to-him said,*  
 'bābā, Dēvā-chyā viruddh va tuhyā sām<sup>nē</sup> pāp kēla, tar ātā  
*'father, God-of against and of-thee before sin was-made, therefore now*  
 tuhā lēk rāhilō nāhi.' Par bāpā-na mām<sup>sās</sup> sāngit<sup>la</sup> ki,  
*thy son (I-)remained not.' But the-father-by to-the-men it-was-told that,*  
 'yās uttam āngar<sup>khā</sup> ānun ghāl, āni yā-chyā hātāt  
*'to-this-one best coat having-brought put, and this-one-of on-the-hand*  
 mudī va pāyāt dzōdā ghāl; mag āpan khāun piūn  
*a-ring and on-the-feet shoes put; then we having-eaten having-drunk*  
 ānand karu. Kāran kī, hā māmā lēk mēlā hōtā, tō punhā  
*joy shall-make. Because that, this my son dead was, he again*  
 jītā dzhālā; va davad<sup>lā</sup> hōtā, tō sāpad<sup>lā</sup>.' Asa mhanun ānand karāyās  
*alive became; and lost was, he is-found.' So having-said joy to-make*  
 lāg<sup>lē</sup>.

(they)-began.

Tyā-yēlēs tyā-tsā vadil lēk vāv<sup>rāt</sup> hōtā. Tō gharā-dzaval  
*At-that-time him-of the-elderest son in-the-field was. He house-near*  
 ēun pōhōts<sup>lyā</sup>-var tyā-na gāna bajāv<sup>na</sup> aikila.  
*having-come arriving-after him-by singing dancing was-heard.*  
 Tsāk<sup>rā</sup>-paikī ēkās hāk-mārun pus<sup>la</sup> ki, 'hē kāy tsālla  
*The-servants-from-among to-one having-called it-was-asked that, 'this what going-on*  
 āhē?' Tyā-na sāngit<sup>la</sup> ki, 'tuhā bhāū ālā āhē, va tō khuśāl tuhyā  
*is?' Him-by it-was-told that, 'thy brother come is, and he safe of-thee*  
 bāpās mīlālā mhanun tyā-nē mōthī mēj<sup>vānī</sup> dili āhē.' Tēvhā tyās  
*to-father was-got therefore him-by great a-feast given is.' Then to-him*  
 rāg ēun āt dzāyē-nā. Mhanun tyā-tsā bāp bāhēr ēun  
*anger having-come inside would-not-go. Therefore him-of father out having-come*  
 tyās sam<sup>dzāu</sup> lāg<sup>lā</sup>. Parantu tyā-nē bāpās dzavāb dēllā ki,  
*to-him to-entreat began. But him-by to-the-father an-answer was-given that,*  
 'mi it<sup>kē</sup> varas tuhī tsāk<sup>rī</sup> kartō, āni tuhī ādnyā kahī mōd<sup>li</sup> nāhi.  
*'I so-many years thy service do, and thy order ever was-broken not.*  
 Asa asun myā āp<sup>lyā</sup> mitrā-barōbar chain karāy<sup>sāthi</sup> tvā  
*Such being by-me my-own friends-with merriment making-for by-thee*  
 ma-lā kōk<sup>ru</sup> dēkhil dēlla nāhi. Āni jyā-na tuhā paisā rāndāhī-barōbar  
*me-to a-kid even was-given not. And whom-by thy money harlots-with*  
 udav<sup>lā</sup> tō tuhā lēk ālā mhanun tvā tyā-chyāsāthi mōthī mēj<sup>vānī</sup>  
*was-squandered that thy son came therefore by-thee him-of-for great feast*



dēlli.' Tēvhā bāp mhanāla, 'mulā, tu sārā-yēl māhyā-barōbar āhēs,  
*was-given.* Then the-father said, 'son, thou all-time of-me-with art,  
 āni māhī sārī jin'gī tuhī-ts āhē. Par ānand karāvā hē dzarur  
 and my all estate thine-only is. But joy should-be-made this necessary  
 hōta. Kāran kī tuhā bhāu mēlā hōtā, tō punhā jītā dzhālā; va  
 was. Because that thy brother dead was, he again alive became; and  
 davad'lā hōtā, tō sāpaḍ'lā āhē.  
 lost was, he found is.'



[No. 59.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

## SPECIMEN II.

## STATEMENT OF AN ACCUSED PERSON.

सवाल—पटगोवारीचा चिंधु लोधी याच्या-कडे तु चाकरी होतास का ।

जवाब—होतो । सात आठ महिने चाकरी केली । गेल्या चैताचे मघात चाकरी सोडली ।

सवाल—चाकरी-वर होता तेव्हा कोठ राहत होता ।

जवाब—माहि ठेवलेली बायको इस घेऊन मि चिंधुचे घरात राहत होतो । माच्या-कडे किरसानकीच काम होत । आनखिन मालकान जे काम सांगितल ते कराव । जेव्हा सार पिक जमा भाल व वावरात खळ केल तहि मि खळ्यात राचंदिवस रखवालिस राहत होतो । व माहि बायको घरि राहे ।

सवाल—चिंधु कही-तरी खळ्यात राहेला होता ।

जवाब—तो कधी कधी खळ्यात निजे । एक कडव्याच्या पेंड्याचि लहानसी भोपडी केली होती । त्यात मि निजो ।

सवाल—तारिख १२ माहे मार्च सन १८६८ रोजी, म्हनजे सनवरी चिंधु खळ्यात निजला होता ।

जवाब—हो निजला होता । त्या गोष्टीस दिड महिना भाला । त्या रात्रि मि भोपडी-मधे होतो व माहि बायको वस्तीत घरि होती । वावरी नव्हती ।

सवाल—चिंधु त्या दिवसी खळ्या-वर निजला होता, तर त्याच्या आंगा-वर डागिने होते ।

जवाब—चिंधु दिवस-भर खळ्या-वर होता । जेवायास घरि गेला नाहि । संध्या-काळी त्याचि सासु वलाड आलि पर गेला नाहि । भुक नाहि, म्हन सांगितले । त्या रात्रि खळ्या-वर निजला । त्याच्या आंगा-वर सोन्याच कड, चांदिच कड, सोन्याच्या ४ चंद्रकड्या चांदिचा करदोडा आनि सोन्याचा छळा इतक होत ।



सवाल—आज कोर्टात पेश केलिले डागिने कोनाचे आहेत ।

जवाब—चिंधुचे आहेत । तो निजला होता तेव्हा ते त्याच्या आंगा-वरच होते ।

सवाल—हे डागिने तुम्हा कवजात कसे आले ।

जवाब—त्या सनवारि दोन वाजता चेता झाली । तेव्हा चिंधु मेल्या दिसला । त्यास कोन मारल होता माहित नाही । मग त्याच्या आंगा-वरचे सारे डागिने काढाडुन निघाली । चिंधुचे दोन्ही पाय मान पहिल्यानेच रस्त्याने कोन बांधले होते । त्याच्या डोसक्यातून रक्त चाळू होत । हा गोटा त्याच्या-जवळ पडला होता । चंद्रकड्या कान तोडून काढाडल्या नाही । लास विहिरित फेकून मि बायको-कडे गेली, आणि कडकड्या-वर तिस घेऊन गावी गेली ।

सवाल—हा गोना चिंधुचे खऱ्यातून तु काढाडून देछा का ।

जवाब—कडकड्या-खालि म्या लपवून ठेवला होता । तो काढाडून देछा । हे धोत्र माझ आहे । माहि बायको नेसली होती । तिचा हात वनत नव्हता, म्हणून रक्ताचे डाग पडले । दोरास जे रक्ताचे डाग आहे ते बैलाच्या रक्ताचे आहे । खुन केल्याच माझ्या-वर नाव एवढे लहान लास अडात टाकली, आणि म्हणूनच डागिने हि लपवून ठेविले । आणि नाव न याव म्हणून पकडून हि गेली ॥



[ No. 59.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Savāl.— Paṭgōvāri-tsā Chindhu Lōdhī yā-chyā-kaḍē tu  
 Question.—*Paṭgōvāri (village)-of Chindhu Lōdhī him-of-near thou*  
*tsāk\*ri hōtās kā?*  
*in-service wast what?*

Dzabāb.— Hōtō. Sāt āṭh mahinē tsāk\*ri kēli. Gēlyā Chaitā-chē  
 Answer.—*(I)was. Seven eight months service was-done. Past the-Chait-of*  
*madhāt tsāk\*ri sōḍ\*li.*  
*in-the-middle service was-left.*

Savāl.— Tsāk\*ri-var hōtā tēvhā kōṭha rāhat hōtā?  
 Question.—*Service-on were then where living were?*  
 Dzabāb.— Māhi ṭhēv\*lēli bāy\*kō is ghēūn mi Chindhu-chē  
 Answer.—*My kept woman her having-taken I Chindhu-of*  
*gharāt rāhat hōtō. Māhyā-kaḍē kir\*sān\*ki-tsa kām hōtā. Ān\*khin*  
*in-house living was. Of-me-near cultivation-of work was. And*  
*māl\*kā-na jē kām sāngit\*la tē karāva. Jēvhā sāra pik*  
*the-master-by what work was-told that would-be-done. When all ripe-produce*  
*jamā dzhāla, va vāv\*rāt khaḷa kēla, tahi mi*  
*gathered became, and in-field threshing-floor was-made, then I*  
*khaḷyāt rātran-divas rakh\*vālis rāhat hōtō, va*  
*in-the-threshing-floor night-and-day for-taking-care-of living was, and*  
*māhi bāy\*kō ghari rāhē.*  
*my wife at-home used-to-live.*

Savāl.— Chindhu kahī-tari khaḷyāt rāhēlā hōtā?  
 Question.—*Chindhu at-any-time in-the-threshing-floor living was?*  
 Dzabāb.— Tō kadhī-kadhī khaḷyāt nijē. Ēk kaḍ\*byā-chyā  
 Answer.—*He sometimes in-the-threshing-floor slept. One kaḍbā-grass-of*  
*pēṇḍyā-chī lahān\*sī jhōp\*dī kēli hōti; tyāt mi nidzo.*  
*bundles-of small hut made was; in-that I slept.*

Savāl.— Tārikh bārā, mähē Mārch, san 1898, rōji, mhan\*jē,  
 Question.—*Date twelve, month March, year 1898, on-day, that-is,*  
*San\*vāri Chindhu khaḷyāt nidz\*lā hōtā?*  
*on-Saturday Chindhu in-the-threshing-floor sleeping was?*



Dzabāb.— Hō, nidz'lā hōtā. Tyā gōsh!is diḍ mahinā

Answer.— Yes, sleeping was. That to-story one-and-a-half month  
dzhālā. Tyā rātri mi jhōp'di-madhē hōtō, va māhi bāy'kō vastit  
became. That on-night I the-hut-in was, and my wife in-village  
ghari hōti, vāv'ri navhatī.  
in-house was, in-the-field was-not.

Savāl.— Chindhu tyā div'si khal'yā-var nidz'lā hōtā tar

Question.— Chindhu that on-day the-threshing-floor-on sleeping was then  
tyā-chyā āngā-var dāginē hōtē?  
him-of person-on ornaments were?

Dzabāb.— Chindhu divas-bhar khal'yā-var hōtā. Jēvāyās ghari

Answer.— Chindhu the-whole-day the-threshing-floor-on was. To-dine to-house  
gēlā nāhi. Sandhyā-kālī tyā-chi sāsū balāu āli, par gēlā  
went not. In-the-evening his mother-in-law to-call came, but (he-)went  
nāhi. Bhuk nāhi, mhun sāngit'lē. Tyā rātri khal'yā-var  
not. Hunger not, so it-was-told. That on-night the-threshing-floor-on  
nidz'lā. Tyā-chyā āngā-var sōnyā-tsa kaḍa, tsāndi-tsa kaḍa,  
slept. Him-of person-on gold-of bracelet, silver-of bracelet,  
sōnyā-chyā chār chandra-kadyā, tsāndi-tsa kar'dōḍā, āni sōnyā-tsa chhallā,  
gold-of four chandra-kadis, silver-of waist-string, and gold-of a-ring,  
it'ka hōtā.  
this-much was.

Savāl.— Ādz kōrtāt pēs kēlēlē dāginē kōnā-chē āhēt?

Question.— To-day in-the-court produced made ornaments whom-of are?

Dzabāb.— Chindhu-chē āhēt. Tō nidz'lā hōtā tēvhā tē tyā-chyā  
Answer.— Chindhu-of are. He asleep was then they him-of  
āngā-vara-ts hōtē.

the-person-on-even were.

Savāl.— Hē dāginē tuhyā kab'jāt kasē ālē?

Question.— These ornaments of-thee in-possession how came?

Dzabāb.— Tyā San'vāri dōn vādz'tā chētā dzhālō. Tēvhā  
Answer.— That on-Saturday two striking conscious I-became. At-that-time  
Chindhu mēlā dis'lā. Tyās kōna mār'la hōtā māhit nāhi. Mag

Chindhu dead appeared. Him by-whom killed was known not. Then  
tyā-chyā āngā-var-chē sārē dāginē kāhādun nighālō. Chindhu-chē  
him-of the-person-on-of all ornaments having-taken-off I-started. Chindhu-of  
dōnhī pāy, mām pahilyā-nē-ts rassyā-nē kōna bāndh'lē hōtē. Tyā-chyā  
both feet, neck at-first-even a-rope-with by-somebody tied were. Him-of  
dōs'kyātun rakt tsālla hōtā. Hā gōtā tyā-chyā-dzavaḷ paḍ'lā hōtā.  
the-head-from blood passing was. This stone him-of-near fallen was.  
Chandra-kadyā kām tōḍun kāhād'lyā nāhi. Lās vihirit  
The-chandra-kadis ears having-cut were-taken-off not. The-corpse into-a-well



phēkun mi bāy<sup>°</sup>kō-kaḍē gēlō, āni tshak<sup>°</sup>dyā-var tis ghēūn  
*having-thrown I wife-near went, and a-cart-on her having-taken*  
 gāvī gēlō.  
*to-the-village went.*

Savāl.— Hā gōnā Chindhu-chē khalṽātun tu  
*Question.—This cloth Chindhu-of the-threshing-floor-from (by-)thee*  
 kāhāḍun dēllā kā?  
*having-taken-out was-given what?*

Dzabāb.— Kaḍ<sup>°</sup>byā-khāli myā lap<sup>°</sup>vun thēv<sup>°</sup>lā hōtā. Tō  
*Answer.—The-kaḍbā-grass-under by-me having-concealed kept was. That*  
 kāhāḍun dēllā. Hē dhōtra mādḍha āhē; māhi bāy<sup>°</sup>kō nēs<sup>°</sup>li-hōtī.  
*having-taken-out was-given. This cloth mine is; my wife worn-had.*  
 Ti-tsā hāt banat navhatā, mhanun raktā-chē ḍāg paḍ<sup>°</sup>lē. Dōrās jē  
*Her hand good was-not, therefore blood-of stains fell. To-the-rope which*  
 raktā-chē ḍāg āhē tē bailā-chyā raktā-chē āhē. Khun kēlyā-tsa  
*blood-of stains are those an-ox-of blood-of are. Murder committing-of*  
 māhyā-var nāv ēil, mhun lās aḍāt ṭāk<sup>°</sup>li,  
*of-me-on name (suspicion) will-come, therefore corpse into-a-well was-thrown,*  
 āni mhuna-ts ḍāginē hi lap<sup>°</sup>vun thēvilē; āni nāv  
*and therefore-even the-ornaments also having-concealed were-kept; and name*  
 na yāva mhun paḷun hi gēlō.  
*not should-come therefore having-run also I-went.*

## FREE TRANSLATION OF THE FOREGOING.

*Question.*—Were you in the service of Chindhu Lodhī in Patgowari?

*Answer.*—Yes, for seven or eight months. I left the service in the middle of last Chait (March-April).

*Question.*—Where did you live when you were in his service?

*Answer.*—I used to take my wife with me and live in Chindhu's house. My business was to do the tillage and whatever else the master might ask me to do. When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house.

*Question.*—Did Chindhu sometimes also stay on the threshing-floor?

*Answer.*—From time to time he used to sleep there. A small hut had been built of bundles of Kaḍbā grass, in which I was wont to sleep.

*Question.*—Did Chindhu sleep on the threshing-ground on the 12th March 1898?

*Answer.*—Yes, he did. It was two and a half months ago. On that night I was in the hut, and my wife was in the village, in the house, and not in the field.

*Question.*—Did Chindhu wear any ornaments on that day when he slept on the threshing-floor?



*Answer.*—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

*Question.*—To whom do these ornaments which have to-day been produced in Court belong?

*Answer.*—To Chindhu. He had them on his body when he slept.

*Question.*—How did these ornaments come in your possession?

*Answer.*—It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

*Question.*—Did you take this cloth from Chindhu's threshing-ground?

*Answer.*—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.







મોઢે ઘોં વ ઘણાંકની ગાજી મોઢે ઘોં વ  
 મેરમ પાળી પાઝી ઠીચાં મેઢે વ ઠીવગોજીં  
 મનીહ ઘીઠ મેરમ ધમળન થળેઢે મેરમ  
 ઠાંબળેઢે વ ઠીવગોજીં જમમ મીં લેવકી ઉ  
 મમ્માવર ધેળન મ તેલું મઘલેવરે જાઉર  
 મુગુર લેવકી ઉ ધેળન થમે વ મમ્માવર નેઢે  
 વ મ મેર લાં, પાગમ્માના રુધુમથ ની પાગમ્મા  
 વ પાગમ્માનીડે ઘેયે જેમ વ ઠીવગળન લોં મેરક  
 પાગમ્માને લે ઘેળી વગળી મી પાગમ્માનીડે ગાવળી  
 મળીન પાગમ્માનીવર ગાળી મેરુ મી વ મરુ  
 મુસલ રીડલી મળી વ ઠીવગળન મળી મળે મળીં  
 લેવરે ધુમ્માડે રીવર - ઠીવગોજીં મનાજ ઘીઠ તેલે  
 વ થડોલા નધ ૧૨/૩૫ થ ૭ છે મેરે લેલે મમ મળી, મી  
 ઠી નધા ધમલે જમલે વ ધમ્મા થમ્મી, ધમ્માન ધેવળીથે  
 વ થમ્મોલાની મે મવઝા ધમ્માવમ લો લખા ગળીને ઠા, રુધામ થે



[No. 60.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

NAGPURI DIALECT.

(DISTRICT WARDHA.)

## TRANSLITERATION AND TRANSLATION.

Savāl.— Phiryādi-chē tsāv<sup>dh</sup>it dzāun phiryādi-var  
 Question.— *The-complainant-of in-the-shop having-gone the-complainant-on*  
 gardi keli, yā-tsā ārōp kalam 147 pramāṇē tudz-var ālā, tar  
*riot was-made, this-of charge section 147 according-to thee-on came, then*  
 dzabāb kāy āhē?  
*reply what is?*

Dzabāb.— Rōdz Budh<sup>vār</sup> divāli-chē pād<sup>vā</sup> Kārtik māsāt  
 Answer.— *Day Wednesday the-Divāli-of Pādavā Kārtik in-the-month*  
 sakāl<sup>chē</sup> prah<sup>ri</sup> mī tōṇḍ dhūt hōtō, tar Māhādēv ālā. Tyā-nī  
*the-morning-of time-at I mouth washing was, then Māhādēv came. Him-by*  
 sāngit<sup>lē</sup> kī, 'tudzhā bhāu Raghunāth sōnār Pāṇḍuraṅg  
*it-was-told that, 'thy brother Raghunāth goldsmith Pāṇḍuraṅg*  
 sōnārā-chē dāthyā-puḍhē paḍ<sup>lā</sup> āhē.' Mhanōn mī va Māhādēv  
*goldsmith-of the-door-in-front fallen is.' Therefore I and Māhādēv*  
 miḷūn gēlō, tar Raghunāth rastyāt paḍ<sup>lā</sup> hōtā, va tyā-chē  
*together went, then Raghunāth in-the-street fallen was, and him-of*  
 dōkē phuṭ<sup>lē</sup> hōtē, va hātās rakat lāg<sup>lē</sup> hōtē, va hātās  
*head broken was, and to-the-hand blood stuck was, and to-the-hand*  
 hī gar<sup>sād</sup> lāg<sup>lē</sup> hōtē, va tyādz-lā pāṇi pādzūn  
*also scratches inflicted were, and him-to water having-made (him)-drink*  
 huśār kēlē, va Siv Gōvind kānishtabal yādz-lā balāun  
*conscious was-made, and Siv Gōvind a-constable him-to having-called*  
 āṇ<sup>lē</sup>. Tyādz-lā dākhavilē, va Siv Gōvind mhanālā kī,  
*it-was-brought. Him-to it-was-showed, and Siv Gōvind said that,*  
 'Dēv<sup>lis</sup> nākyā-var ghēūn dzā.' Tēvhā Māhādēvā-chē khāsar  
*'to-Devlī-(village) the-outpost-on having-taken go.' Then Māhādēv-of cart*  
 māgūn Dev<sup>lis</sup> ghēūn ālō va nākyā-var nēlē;  
*having-begged to-Devlī having-taken came and the-outpost-on it-was-carried;*  
 va yā kōrtāt phiryādi Raghunāth-nī phiryādi va  
*and this in-court the-complainant Raghunāth-by the-complainant and*  
 phiryādi-chē dōghē lēk va Siv Ratan va-gērē yādz-var phiryād  
*the-complainant-of two sons and Siv Ratan et-cetera them-on a-complaint*



kēli hōti ; parantu mi phiryādi-chē tsāv'dhit dzāūn  
*made was ; but by-me the-complainant-of in-the-shop having-gone*  
 phiryādi-var gardi kēli nāhī, va kādi mār'nyās utsalli nāhī, va  
*the-complainant-on riot was-made not, and a-stick to-beat was-raised not, and*  
 Siv Ratan-lā hi mār'lē nāhī.  
*Siv Ratan-to also it-was-beaten not.*

Kōrtā-chē praśnā-chē uttar. Siv Gōvind kânishṭabal tē vėlēs  
*The-court-of question-of reply. Siv Gōvind a-constable that at-time*  
 va ārōpi nambar 1, 2, 3, 5, 6, 7. hē kōthē hōtē ma-lā māhit  
*and the-accused numbers 1, 2, 3, 5, 6, 7 these where were me-to known*  
 nāhī.  
*not.*

Hi dzabānī ām-chē samakshē va āmhī āy'kat ās'tānā ghēt'li āhē, va  
*This statement our in-presence and we hearing being taken is, and*  
 ārōpi-nī dzō madz'kūr sāngit'lā tō kharyā rīti-nē hita lihīlā  
*the-accused-by what account was-told that true manner-with here written*  
 āhē.  
*is.*

#### FREE TRANSLATION OF THE FOREGOING.

*Question.*—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge ?

*Answer.*—On a Wednesday morning, the first day of the Divāli, in the month of Kārtik, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outside the door of the goldsmith Pāṇḍuraṅg. I and Māhādēv therefore went together and saw that Raghunāth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Gōvind, and showed him to him. He ordered us to take him (Raghunāth) to the customs' station in Devli. I borrowed a cart from Māhādēv and took him to the station in Devli. Raghunāth has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Gōvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.

Marāṭhī is also the principal language of the north-western part of Chanda. The local dialect is, in some places, called Jhārī, *i.e.* jungle-language. *Jhārī*, or forest-country, is the name used to denote the north of Bhandara, Balaghat, and the Chhattisgarh



country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhāḍī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as *dēlla*, given; *māhā*, my; *tyāhis*, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhī of the Central Provinces.

[ No. 61.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT CHANDA.)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी । मुलगा होता तो रुपान फार सुंदर होता, मुलगी साधारन होती । एके दिवशी ती उभयता मुल आरशा-पाशी खेळत असता मुलगा मुलीस म्हनतो । अग, च्या आरशात आपन पाहु वर, सुंदर कोन दिसते । ते मुलीस वाईट वाटल । तिला समजल की, च्यान हे आपल्याला हिनवायासाठी म्हटल । मग तिन वापा जवळ जाऊन भावाच गाढान सांगितल । ती म्हनाली, बाबा, आरशात रुप पाहून समाधान पावाव, हे वायकाच काम, त्यात पुरुषान मन घालु नये । वापान दोघास पोटाशी धरून त्याचे समाधान केल । तो म्हनाला, मुलानो, तुम्ही भांडु नका । आज-पासून तुम्ही दोघ ही नित्य आरशात पाहत जा ॥

मुलगी म्हनाली, बाबा, सोमा गवळी दुध घेऊन आला आहे । तो म्हनतो किती दुध देऊ । वाप म्हनतो, मुली, त्याला सांग की, आज शेर भर दुध पुरे । उद्या दोन शेर घेऊन ये । मुलगी म्हनते, बाबा, गवळी दुध कोठुन आनतो । वाप म्हनतो, तुला ठाऊक नाहि काय । त्याच्या घरी गाई आहेत, म्हशि आहेत । त्याचे दुध काढून तो आनतो । मुलगी म्हनते, बाबा, गाय किती दुध देते, आनि म्हैस किती दुध देते । वाप म्हनतो, येक येक गाय दोन दोन शेर दुध देते, आनि म्हैस चार चार शेर देते ॥



[No. 61.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

NAGPURI DIALECT.

(DISTRICT CHANDA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā purushās dōn lahān mula hōtī, ēk mul'gā ānī ēk mul'gī. Mul'gā  
*One to-person two small children were, one son and one daughter. The-son*  
 hōtā, tō rupā-na phār sundar hōtā. Mul'gī sādharan hōtī. Ēkē  
*was, he appearance-by very beautiful was. The-daughter common was. One*  
 div'sī tī ubhay'tā mula ār'sā-pāśī khēlat as'tā mul'gā mulis  
*on-day they both children the-mirror-near playing while-were the-son to-the-girl*  
 mhan'tō, 'aga, hyā ār'sāt āpan pāhu bara, sundar kōn distē.' Tē  
*says, 'Oh, this in-the-mirror we may-see well, beautiful who appears.' That*  
 mulis vāit vāt'la. Ti-lā samadz'la kī, hyā-na hē āp'lyā-lā  
*to-the-girl bad appeared. Her-to it-was-understood that, this-one-by this me*  
 hin'vāyāsāthī mhaṭ'la. Mag ti-na bāpā dzavaḷ dzāun bhāvā-tsa  
*humiliating-for was-said. Then her-by father near having-gone brother-of*  
 gārhanā sāngit'la. Ti mhanālī, 'bābā, ār'sāt rup pāhūn  
*complaint was-told. She said, 'father, in-the-mirror face having-seen*  
 samādhān pāvāva hē bāy'kā-tsa kām, tyāt purushā-na man  
*satisfaction should-be-felt this women-of business, in-that a-man-by mind*  
 ghālu na-yē.' Bāpā-na dōghās pōtā-śī dharūn tyā-chē samādhān  
*to-put is-not-meet.' The-father-by both the-breast-to having-held them-of consolation*  
 kēla. Tō mhanālā, 'mulānō, tumhī bhāṇḍu na-kā. Ādz-pāsūn tumhī  
*was-made. He said, 'children, you quarrel do-not. To-day-from you*  
 dōgha hī nitya ār'sāt pāhat dzā.'  
*both also always in-the-mirror looking go.'*

Mul'gī mhanālī, 'bābā, Sōmā gav'li dudh ghēun ālā āhē.  
*The-girl said, 'father, Soma the-milkman milk having-taken come is.*  
 Tō mhan'tō, "kitī dudh dēū?" Bāp mhan'tō, 'mulī, tyā-lā  
*He says, "how-much milk shall-(I)give?" The-father says, 'girl, him-to*  
 sāng kī, "ādz sēr-bhar dudh purē, udyā dōn sēr ghēun yē."  
*tell that, "to-day a-seer-full milk is-enough, to-morrow two seers having-taken come."*  
 Mul'gī mhan'tē, 'bābā, gav'li dudh kōthun ān'tō?' Bāp  
*The-girl says, 'father, the-milkman milk where-from brings?' The-father*  
 mhan'tō, 'tu-lā thāūk nāhi kāy? Tyā-chyā gharī gāi āhēt, mhaśī  
*says, 'you-to known not what? Him-of in-house cows are, she-buffaloes*



āhēt, tyā-chē dudh kād̥hūn tō ān'tō.' Mul'gī mhan'tē, 'bābā, gāy  
*are, them-of milk having-drawn he brings.* The-girl says, 'father, a-cow  
 kitī dudh dētē, ānī mhais kitī dudh dētē?' Bāp  
*how-much milk gives, and a-she-buffalo how-much milk gives?* The-father  
 mhan'tō, 'yēk yēk gāy dōn dōn sēr dudh dētē, ānī mhais chār  
*says, 'one one cow two two seers milk gives, and a-she-buffalo four*  
*chār sēr dētē.'*  
*four seers gives.'*

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### FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'children, don't quarrel. Both look in the glass in the future.'

The girl said, 'father, Sōmā, the milkman, has brought the milk, and he asks how much we want.' The father said, 'my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.' The daughter said, 'father, where does the milkman get the milk from?' The father answered, 'Don't you know that? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'father, how much milk does a cow give?' Answers the father, 'each cow gives two seers milk, and each she-buffalo four.'

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In Bhandara, Nāgpurī is the principal language. A considerable proportion of the population, however, also speak Rājasthānī, Bundēlī, Gōṇḍī, and other aboriginal dialects.

The Marāṭhī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.



[No. 62.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

NĀGPURĪ DIALECT.

(DISTRICT BHANDARA.)

एका मानसास दोन पोर होते । त्या-पैकी लहान बापास म्हनाला, बाबा,  
माझ्या हिश्याची जमा मला दे । त्यान आपली जमा त्याहास वाटून देली । मग  
त्यान काहीक दिवसान आपली सर्व जमा घेऊन दुसऱ्या दूरच्या गावी गेला । तेथ  
जाऊन त्यान आपली पैशाची धुकधानी केली । त्याचा सर्व पैसा सरल्या-वर त्या  
गावी मोठा दुकाळ पडला व त्याज तंगी झाली । मग तो त्या गावच्या एका मानसा-  
जवळ जाऊन राहिला । त्यान त्यास आपल्या वावरात डुकर चारऱ्यास पाठवला ॥

## TRANSLITERATION AND TRANSLATION.

Ēkā	mān'sās	dōn	pōr	hōtē.	Tyā-paikī	lahān
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>the-younger</i>
bāpās	mhanālā,	'bābā,	mājhyā	hiśā-chī	dzamā	ma-lā dē.'
<i>to-the-father</i>	<i>said,</i>	<i>'father,</i>	<i>of-me</i>	<i>share-of</i>	<i>property</i>	<i>me-to give.'</i>
Tyā-na	āp'li	dzamā	tyāhās	vātūn	delli.	Mag tyā-na
<i>Him-by</i>	<i>his-own</i>	<i>property</i>	<i>to-them</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Then him-by</i>
kāhik	div'sā-na	āp'li	sarv	dzamā	ghēūn	dus'ryā dūr'chyā
<i>some</i>	<i>days-after</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>having-taken</i>	<i>another distant</i>
gāvi	gēlā.	Tētha	dzāūn	tyā-na	āp'li	paśā-chī dhuḷ'ḍhānī
<i>to-village</i>	<i>(he-)went.</i>	<i>There</i>	<i>having-gone</i>	<i>him-by</i>	<i>his-own</i>	<i>wealth-of waste</i>
kēli.	Tyā-tsā	sarv	paśā	sar'lyā-var	tyā	gāvi mōṭhā
<i>was-made.</i>	<i>Him-of</i>	<i>all</i>	<i>wealth</i>	<i>expended-after</i>	<i>that</i>	<i>in-village mighty</i>
dukāl	paḍ'lā,	va	tyādz	taṅgi	dzhālī.	Mag tō tyā gāv'chyā
<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>to-him</i>	<i>difficulty</i>	<i>became.</i>	<i>Then he that of-the-village</i>
ēkā	mān'sā-dzavaḷ	dzāūn	rāhilā.	Tyā-na	tyās	āp'lyā vāv'rāt
<i>a-certain</i>	<i>man-near</i>	<i>having-gone</i>	<i>lived.</i>	<i>Him-by</i>	<i>to-him</i>	<i>his-own into-field</i>
ḍuk'ra	tsār'nyās	pāṭhav'la.				
<i>the-swine</i>	<i>to-feed</i>	<i>it-was-sent.</i>				



In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindī, Marāri, and Gōṇḍī.

The lower classes use a mixed form of speech, locally known as Marhēṭī. This dialect will be separately dealt with below. See pp. 304 and ff.

The language of the upper classes, on the other hand, is pure Nāgpurī. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpurī.

[No. 63.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT BALAGHAT.)

कोन्या एका मानसास दोन लेक होते । त्यातला लहान लेक वापास  
म्हनाला, बाबा जो धनाचा हिस्सा मज येईल तो दे । मग त्यान आपल धन त्यास  
वाटून देछ । मग लहान लेक थोड्या दिवसान सगळ धन घेऊन पर-मुलकात गेला ।  
मग तेथ वाटल तसा पैसा उडवला । मग सगळा त्याचा पैसा सरल्या-वर त्या  
मुलकात मोठा काळ पडला । तेव्हा त्यास मोठी तंगी होऊ लागली । तो त्या  
गावातल्या एका मोठ्या मानसा-पासी राहेला । त्यान आपले डुकर चारायासाठी  
आपल्या वावरात पाठवले ॥

Kōnyā ēkā mān'sās dōn lēk hōtē. Tyāt'lā lahān lēk  
Certain a to-man two sons were. Them-in-from the-younger son  
bāpās mhanālā, 'bābā, dzō dhanā-tsā hissā madz yēil  
to-the-father said, 'father, what the-wealth-of share me-to will-come  
tō dē.' Mag tyā-na āp'la dhan tyās vātūn  
that give.' Then him-by his-own wealth to-him having-decided  
dēlla. Mag lahān lēk thōdyā div'sā-na sag'la dhan  
was-given. Then the-younger son a-few days-after all the-wealth  
ghēūn par-mul'kāt gēlā. Mag tētha vāt'la tasā  
having-taken into-another-country went. Then there it-pleased(-him) so  
paisā udav'lā. Mag sag'la tyā-tsā paisā sar'lyā-var  
the-money was-squandered. Then all him-of the-money was-spent-after  
tyā mul'kāt mōṭhā kāl pad'lā. Tēvhā tyās mōṭhī taṅgī  
that in-country mighty famine fell. Then to-him great difficulty  
hōū lāg'li. Tō tyā gāvāt'lyā ēkā mōṭhyā mān'sā-pāsī rāhēlā.  
to-be began. He that village-in-of one great man-near lived.  
Tyā-na āp'lē duk'ra tsārāyāsāthī āp'lyā vāv'rāt pāṭhav'la.  
Him-by his-own swine to-feed-for his-own into-field it-was-sent.



Marāthī is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nāgpuri form of the language, and it is not necessary to give any specimens.

In Raipur, Marāthī is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nāgpuri, though there are some traces of the influence of the neighbouring Chhattisgarhī. Compare *khāy-chi man'shā*, desire to eat; *khēt*, field. The neuter gender is on the point of disappearing. Compare *dōn lēk'rā* (neuter) *hōtē* (masc.), two sons were. The occasional writing of a cerebral *ṇ* is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 64.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

NĀGPURĪ DIALECT.

(DISTRICT RAIPUR.)

एका मनुष्याला दोन लेकरं होते । लहान्या पोरान म्हणल की, बाबा जिनगी-मधे माझा जो वाटा आहे तो मला द्या । मग त्यान आपली संपत्ति वाटून दिली । लहान लेकरान सारी जायदाद एका ठिकाणी करून आपण परदेशात चालला गेला । तेथे काही दिवस राहून-सऱ्या जे काही त्याज-जवळ होत ते त्यान उडवून दिले । जमा उडवून दिली अने तेथे दुकाळ पडला अने तो अनाथ होऊन गेला । जेव्हा तो उपाशी मरू लागला तेव्हा तो कोन्या गृहस्थाच्या घरी गेला । अने त्यान आपल्या खेता-मधे डूकर चारायस सांगितले । डूकर जो भूसा खातात तो खायची त्याची मनषा झाली, आणीक कोणी त्याला देत नव्हता । मग त्याला सुद झाली आणीक त्यान म्हणटले की, माझ्या बापाच्या येथे कही माणसाला पुश्कळ खायास मिळते अने मी उपाशी राहूतो । मी उठून आता आपल्या बापा-पाशी जाईन आणीक मी त्याला म्हनीन की, हे बाबा, म्या देवाच्या विरुद्ध व तुझ्या समोर पाप केले । मी आपला लेक म्हनायच्या योग्य नाही । व मला आपल्या मजुरा-प्रमाने समजा । मग उठून आपल्या बापा-पाशी जाऊ लागला ॥



[No. 64.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

NĀGPURĪ DIALECT.

(DISTRICT RAIPUR.)

## TRANSLITERATION AND TRANSLATION.

Ekā manushyā-lā dōn lēk<sup>rā</sup> hōtē. Lahānyā pōrā-na mhan<sup>la</sup>  
*A-certain man-to two sons were. The-younger son-by it-was-said*  
 kī, 'bābā, jin<sup>gi</sup>-madhē mādzhā dzō vātā āhē tō ma-lā dyā.  
*that, 'father, the-property-in my what share is that me-to give.'*  
 Mag tyā-na āp<sup>li</sup> sampatti vātūn dilī. Lahān  
*Then him-by his-own property having-divided was-given. The-younger*  
 lēk<sup>rā</sup>-na sārī jāy<sup>dād</sup> ēkā-thikānī karūn āpaṇ par-dēsāt  
*son-by all property together having-made himself into-another-country*  
 tsāl<sup>lā</sup> gēlā. Tētha kāhī divas rāhūn-sanyā jē kābī tyādz-dzavaḷ  
*moved went. There some days having-lived what anything of-him-near*  
 hōta tē tyā-na uḍ<sup>vūn</sup> dila. Dzamā  
*was that him-by having-squandered was-given. The-property*  
 uḍ<sup>vūn</sup> dilī, an tēthā dukāl paḍ<sup>lā</sup>, an tō anāth  
*having-squandered was-given, and there famine fell, and he destitute*  
 hōūn gēlā. Jēvhā tō upāśī marū lāg<sup>lā</sup>, tēvhā tō  
*having-become went. When he starvation-with to-die began, then he*  
 kōnyā grihasthā-chyā ghari gēlā. An tyā-na āp<sup>lyā</sup> khētā-madhē  
*a-certain householder-of to-the-house went. And him-by his-own field-into*  
 dūk<sup>ra</sup> tsārāy<sup>s</sup> sāngit<sup>la</sup>. Dūk<sup>ra</sup> dzō bhūsā khātāt tō khāy-chī  
*the-swine to-feed it-was-told. The-swine which husks eat that eating-of*  
 tyā-chī man<sup>shā</sup> dzhālī, āṇik kōṇī tyā-lā dēt navh<sup>tā</sup>. Mag tyā-lā  
*him-of desire became, and anybody him-to giving was-not. Then him-to*  
 sud dzhālī, āṇik tyā-na mhan<sup>t<sup>la</sup></sup> kī, 'mājhyā bāpā-chyā yēthā  
*sense became, and him-by it-was-said that, 'my father-of here*  
 kabī mān<sup>sā</sup>-lā puśkaḷ khāyās miḷ<sup>tē</sup>; an mī upāśī rāhy<sup>tō</sup>. Mī  
*how-many men-to much to-eat is-got; and I hungry live. I*  
 nūthūn ātā āp<sup>lyā</sup> bāpā-pāśī dzāin, āṇik mī tyā-lā mhanīn  
*having-arisen now my-own father-near shall-go, and I him-to shall-say*  
 kī, "hē bābā, myā Dēvā-chyā viruddha va tuhyā samōr pāp kēla.  
*that, "O father, by-me God-of against and of-thee before sin is-made.*  
 Mī āp<sup>lā</sup> lēk mhanāy-chyā yōgya nāhī. Va ma-lā āp<sup>lyā</sup>  
*I your-own son of-being-called worthy am-not. And me-to your-own*



majurā-pramānē sam'dzā." ' Mag uṭhūn āp'lyā bāpā-pāśī dzāū  
 servant-like consider." ' Then having-arisen his-own father-near to-go  
 lāg'lā.  
 he-began.

### DHAN'GARĪ.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan'garī, *i.e.* 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāṭhī current in the Central Provinces. The Dative takes the suffix *lē* as in Betul; thus, *mān'sā-lē*, to a man.

The only peculiarity of the so-called Dhan'garī is a tendency to drop the final *a* which corresponds to *ē* in Standard Marāṭhī. Thus, we find *tyān*, by him; *sagaḷ dhan*, all property, and so on. This tendency is, however, also found among the Dhan'gars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative *yē-dzō*, please come; *pāhē-dzō*, please look; the imperfect *bas'lēt*, were sitting; the third person plural of the present tense, *khātē*, they eat; *dzātēt*, they go, etc.

On the whole, however, the Dhan'garī agrees with the Marāṭhī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[ No. 65.]

### INDO-ARYAN FAMILY.

### SOUTHERN GROUP.

### MARĀṬHĪ.

DHAN'GARĪ DIALECT.

(DISTRICT CHHINDWARA.)

### SPECIMEN I.

कोन्या मानसाले दोन लेक होते । त्यातून लहान बापाले म्हनाला, बाबा  
 आमच्या जो काही हिस्सा आहे तो वाटून दे । मंग त्यान त्याहिले धन वाटून  
 दिल । मग थोड्या दिवसांत लहान लेक सगळं धन जमा करून कोनी कडे दूर  
 गांवी चालला गेला, आणि त्या देशांत जाऊन तो भिकारी झाला । धन उडून देऊ  
 तऱ्हा त्या देशांत मोठा काळ पडला । मग त्याले मोठी गरीबी आली । तऱ्हा तो  
 त्या गावातल्या एका मानसा जवळ जाऊन राहला । त्यान त्याले डुकर चारासाठी  
 आपल्या बावरांत धाडल । मग त्यान म्हणल का, डुकर जे साल खाते ते खाऊन  
 आपन पोटा भरव । आनीक त्याले कोन काही देऊ नाही ॥



[ No. 65.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

DHAN'GARĪ DIALECT.

(DISTRICT CHHINDWARA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnyā mān'sā-lē dōn lēk hōtē. Tyātūn lahān bāpā-lē  
*A-certain man-to two sons were. Them-in-from the-younger father-to*  
 mhanālā, 'bābā, ām-chyā dzō-kāhi hissā āhē tō vātūn dē.'  
*said, 'father, us-of whatever share is that having-divided give!*  
 Maṅg tyān tyāhi-lē dhan vātūn dila. Mag thōdyā  
*Then him-by them-to wealth having-divided was-given. Then a-few*  
 div'sāt lahān lēk sagaḷ dhan dzamā karūn kōnī-kadē  
*in-days the-younger son all wealth together having-made elsewhere-to*  
 dūr gāvī tsāl'lā-gēlā, āni tyā dēsāt dzāūn tō bhikārī  
*far to-a-village went-away, and that in-country having-gone he a-beggar*  
 dzhālā; dhan udūn dēll, tēvhā tyā dēsāt mōṭhā  
*became; wealth having-squandered was-given, then that in-country mighty*  
 kāl paḍ'lā. Mag tyā-lē mōṭhī garībi āli. Tavhā tō tyā gāvāt'lyā  
*famine fell. Then him-to great poverty came. Then he that of-village*  
 ēkā mān'sā-dzavaḷ dzāūn rāh'lā. Tyān tyā-lē dukar tsārāsāthī  
*one man-near having-gone lived. Him-by him-to the-swine to-feed-for*  
 āp'lyā vāv'rāt dhāḍ'lā. Mag tyān mhaṭal kā, dukar  
*his-own into-field it-was-sent. Then him-by it-was-said that, the-swine*  
 jē sāl khātē tē khāūn āpan pōṭ bharāv. Ānik  
*what husks eat that having-eaten by-me belly should-be-filled. And*  
 tyā-lē kōn kāhi dēll nāhi.  
*him-to by-anybody anything was-given not.*



[No. 66.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DHAN<sup>a</sup>GARI DIALECT.

(DISTRICT CHHINDWARA.)

## SPECIMEN II.

A POPULAR TALE.

एक धनगर होता। तो बकरे चारायले गेला। त्यान आपल्या मुनेले सांगी-  
तल, माही भाकर घेऊन येजो। बारा वाजाची येळा झाली, तिले त्या भाकरीची याद  
राहली नाही। एका वावरा-मंधी एक कुनवी आजत वाहत होता। तो  
धनगर त्याच्या-पाशी गेला, त्या कुनव्याले म्हनते की, माहे बकरे आंब्या खाले  
वसलेत। माहे बकरे पाहेजो। मी जेऊन येतो। तो जेवासाठी गेला। जेऊन पुनः  
आला, बकरे वसलेच होत्या। पुनः त्यान आपल्या बक्या घेऊन गेला चारायले ॥

## TRANSLITERATION AND TRANSLATION.

Ek dhan<sup>a</sup>gar hōtā. Tō bak<sup>a</sup>rē tsārāy-le gēlā. Tyān āp<sup>a</sup>lyā  
A shepherd there-was. He sheep to-graze went. Him-by his-own  
sunē-lē sāngit<sup>a</sup>la, 'māhī bhākar ghēūn yē-dzō.' Bārā  
daughter-in-law-to it-was-told, 'my bread having-taken come-please.' Twelve  
vādzā-chī yēlā dzhālī, ti-lē tyā bhāk<sup>a</sup>ri-chī yād rāh<sup>a</sup>li nāhī.  
striking-of time became, her-to that bread-of recollection remained not.  
Ekā vāv<sup>a</sup>rā-mandhī ēk kun<sup>a</sup>bī āūt vāhat hōtā. Tō dhan<sup>a</sup>gar  
One field-in one cultivator plough driving was. That shepherd  
tyā-ohyā-pāśī gēlā, tyā kun<sup>a</sup>byā-lē mhan<sup>a</sup>tē kī, 'māhē bak<sup>a</sup>rē āmbyā-  
him-of-near went, that cultivator-to says that, 'my sheep a-mango-tree-  
khālē bas<sup>a</sup>lēt. Māhē bak<sup>a</sup>rē pāhē-dzō. Mī jēūn yētō.'  
under are-seated. My sheep look-after-please. I having-dined come.'  
Tō jēvāsāthī gēlā. Jēūn punaḥ ālā, bak<sup>a</sup>rē bas<sup>a</sup>lē-ts  
He dinner-for went. Having-dined again came, the-sheep seated-even  
hōtyā. Punaḥ tyān āp<sup>a</sup>lyā bak<sup>a</sup>ryā ghēūn gēlā tsārāy-lē.  
were. Again him-by his-own sheep having-taken he-went to-graze.

## FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread.' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.



## DZHĀRPĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellichpur. It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral *l* for a cerebral *ḍ* when preceded by a vowel. Thus, *ghōlā*, a horse; *vāhalē*, Standard *vāḍhē*, he served. Occasionally, however, we find forms such as *dhāḍlan*, it was sent. The genuine cerebral *l* is commonly pronounced as *r*; thus, *kār*, famine; *īr*, time, and the *l*, which is substituted for *ḍ*, is probably pronounced in a similar way. Thus, the name of the dialect is often given as *Jhāḍpī*.

In other respects the dialect calls for few remarks. Note forms such as *rākhāvālē*, in order to tend; *dhāḍlan*, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpichandra, contains poetical forms such as *bārā*, to my child; *ghēūnī*, having taken, and also some Eastern Hindī forms, such as *bāl*, hair; *Gōpichandan*, oblique form of *Gōpichanda*, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[No. 67.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

DZHĀRPĪ DIALECT.

(DISTRICT ELlichPUR.)

## SPECIMEN I.

एका मानसाले दोन पोर होते । त्यातला लाहान पोरगा वापास म्हने,  
बाबा माझ्या हिशाचा माल मले देऊन टाक । त्या वक्ती त्यान आपली जिनगी दोघा  
पोराले वाटून देली । मंग थोळ्याच दिवसा-मंधी लाहान्या पोरान आपली सारी  
जिनगी सावळली । मंग तो दुसऱ्या मुलखा-मंधी फिरावाले गेला । तथी त्यान चहूल-  
बाजीत आपला सारा पैसा उळवला । जव्हा जवळचा सारा पैसा सरला, त्या  
वखतीच त्या मुलकांत कार पळला; अन त्याले खावा पिवाची मोठी अळचन  
भाली । मंग तो त्या मुलका-मंध्या एका भल्या मानसाच्या घरी जाऊन त्याच्या-  
पार्शी राहिला । तव्हा त्यान त्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

## TRANSLITERATION AND TRANSLATION.

Ēkā	mān'sā-lē	dōn	pōr	hōtē.	Tyāt'lā	lāhān	pōr'gā
One	man-to	two	sons	were.	Them-in-from	younger	son
bāpās	mhanē,	'bābā,	māhyā	hiśā-tsā	māl	ma-lē	dēūn
to-father	said,	'father,	my	share-of	property	me-to	having-given
							throw.'



Tyā-vakti    tyā-na    āp'li    jin'gī    dōghā    pōrā-lē    vātūn  
*At-that-time    him-by    his-own    property    both    sons-to    having-divided*  
 dēli.    Maṅg    thōlyā-ts    div'sā-mandhī    lāhānyā    pōrā-na    āp'li  
*was-given.    Then    a-few-only    days-in    the-younger    son-by    his-own*  
 sārī    jin'gī    sāva'li.    Maṅg    tō    dus'ryā    mul'khā-mandhī  
*all    property    was-collected.    Then    he    another    country-into*  
 phirāvā-lē    gēlā.    Tathi    tyā-na    tsahūl-bājīt    āp'lā    sārā  
*journeying-to    went.    There    him-by    in-wantonness    his-own    all*  
 paisā    uḷav'lā.    Dzavhā    dzava|tsā    sārā    paisā    sar'lā,    tyā  
*money    was-squandered.    When    near-of    all    money    was-spent, that*  
 vakh'ti-ts    tyā    mul'kāt    kār    pa'lā,    an    tyā-lē    khāvā-pivā-chī  
*time-very    that    in-country    famine    fell,    and    him-to    eating-and-drinking-of*  
 mōṭhī    al'tsan    dzhālī.    Maṅg    tō    tyā    mul'kā-mandh'chyā    ēkā    bhalyā  
*great    difficulty    became.    Then    he    that    country-in-of    one    well-to-do*  
 māt'sā-chyā    ghari    dzāūn    tyā-chyā-pāśī    rāhilā.    Tavhā    tyā-na  
*man-of    to-house    having-gone    him-of-near    lived.    Then    him-by*  
 tyā-lē    āp'lyā    vāv'rāt    ḍukar    rākhāvā-lē    dhāḍ'lan.  
*him-to    his-own    in-field    swine    to-tend    it-was-sent.*



[No. 68.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

DZHARPI DIALECT.

(DISTRICT ELLICHPUR.)

## SPECIMEN II.

A POPULAR SONG.

गोपिचंद राजियाचे सोनियाचे बाल ।  
 बिजल्या घोळि-वर सार भाला ॥  
 आंगी लेला भगाबागा कानी कुंडल लिक्लेला ।  
 चेला गोसायाचा भाला ॥  
 माता बोलली मैनावंती जोगदंड नोको घेऊ ।  
 राज कोनाले देऊ भोवर बंगल्याचा ॥  
 गोपिचंद जाते वना रयत रळते डुरडुर ।  
 नाहीं नंतराले जल मैनावंतिच्या ॥  
 गोपिचंद जाते वना रयत मनी गयवरली ।  
 मनी खुशाल भाली मैनावंती ॥  
 बारा गोपिचंदा जोगदंड देईन ।  
 पुळ चालवून घेईन भोवर बंगल्याच राज ॥  
 लळू नोको भुरू नोको चंफावंती बहेनी ।  
 आला जोग घेऊनी गोपिचंद राजा ॥  
 गोपिचंदन भाया पोरा आला सन ।  
 बैला जेवू वाहळे कोन बहीन बोलली चंफावन ॥  
 गोपिचंदन भाया आसीन आला सन ।  
 पाटी वसवल कोन माझ्या काशीच्या वरजुन ॥  
 गोपिचंदन माझ्या भाया दिवारी आला सन ।  
 बोरवन करल कोन सजना वाचुन ॥



वारा वरस झाले गोपिचंदाच्या ज्यानीले ।  
 सुंदरका येनीले वहीनी चंफावंतीच्या ॥  
 भाया माझ्या गोपिचंदा वारा वरसाची तुही जानी ।  
 कोन देईल पानी तुझ्या आंघोरीले ॥  
 गोपिचंद बोलला वारा वरसाची माही जानी ।  
 अरुचा वरसाची माही रानी देईल मले पानी आंघोरीले ॥  
 भाया माझ्या गोपिचंदा कोवरी तुही जानी ।  
 तुझ्या आंघोरीले कोऱ्या घागरीचा पानी ॥



[No. 68.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

DZHĀRPI DIALECT.

(DISTRICT ELLICHPUR.)

## SPECIMEN II.

## A POPULAR SONG.

## TRANSLITERATION AND TRANSLATION.

Gōpichanda rājiyā-chē sōniyā-chē bāla,  
*Gōpichanda king-of gold-of hair,*  
 Bijalyā ghōli-vara sara dzhālā.  
*(Swift-as-) lightning mare-on mounted became.*

Angī lēlā dzhagā-bāgā kani kuṇḍala likalēlā;  
*On-the-body was-taken robe-etcetera in-the-ear earring was-put;*

Chēlā gōsāyā-tsā dzhālā.  
*Disciple ascetic-of he-became.*

Mātā bōlali Maināvantī, 'dzōga-daṇḍa nō-kō ghēū.  
*The-mother said Maināvantī, 'world-renunciation not-should take.*

Rādza kōnā-lē dēū bhōvara Baṅgalyā-tsā ?  
*Kingdom whom-to shall-I-give large Bengal-of ?*

Gōpichanda dzātē vanā; rayat raḷatē dura-dura.  
*Gōpichanda goes into-forest; subjects cry bitterly.*

Nāhī nētarā-lē dzala Maināvantī-chyā.  
*Not eyes-to water Maināvantī-of.*

Gōpichanda dzātē vanā; rayat manī gayavaralī.  
*Gōpichanda goes into-forest; subjects in-mind grieve.*

Mani khuśāla dzhālī Maināvantī.  
*In-mind happy became Maināvantī.*

'Bārā Gōpichandā dzōga-daṇḍa dēina;  
*'To-my-child to-Gōpichanda renunciation I-shall-give;*

Puḷa tsālavūna ghēina bhōvara Baṅgalyā-tsā rādza.  
*Hereafter having-conducted I-shall-take wide Bengal-of kingdom.'*



'Lalū nōkō, dzhurū nōkō Champhāvantī bahēnī.  
'Cry do-not, pine do-not Champhāvantī sister.

Ālā dzōga ghēūnī Gōpichanda rādzā.  
Came meditation having-taken Gōpichanda king.'

'Gōpichandana bhāyā, Pōrā ālā sana.  
'Gōpichanda brother, Pōrā has-come festival.

Bailā jēvū vāha|ē kōna?' bahīna bōlali Champhāvana.  
Bullock to-eat will-serve who?' sister said Champhāvana.

'Gōpichandana bhāyā, Āsīna ālā sana;  
'Gōpichanda brother, of-Āsīn came festival;

Pāṭi basavala kōna māhyā Kāśi-chyā varadzuna?  
On-seat will-place who my Kāśi-of except?

'Gōpichandana māhyā bhāyā, Divārī ālā sana.  
'Gōpichanda my brother, Divārī came festival.

Bōravana karala kōna sadzanā vātsuna?  
Giving-away will-make who good-person except?'

Bārā varasa dzhālē Gōpichandā-chyā jyānī-lē.  
Twelve years became Gōpichanda-of youth-to.

Mundurakā yēnī-lē bahīnī Champhāvantī-chyā.  
Ornaments braid-to sister Champhāvantī-of.

'Bhāyā māhyā Gōpichandā, bārā varasā-chī tuhī jānī.  
'O-brother mine O-Gōpichanda, twelve years-of thy youth.

Kōna dēila pānī tuhyā ānghōrī-lē?  
Who will-give water thy bath-for?'

Gōpichanda bōlalā, 'bārā varasā-chī māhī jānī,  
Gōpichanda said, 'twelve years-of my youth,

Alatsā varasā-chī māhī rānī, dēila ma-lē pānī ānghōrī-lē.  
Two-and-a-half years-of my queen, will-give me-to water bath-for.'

'Bhāyā māhyā Gōpichandā, kōvarī tuhī jānī;  
'O-brother mine O-Gōpichanda, delicate thy youth;

Tuhyā ānghōrī-lē kōryā ghāgarī-tsā pānī.  
Thy bathing-for new jar-of water.'

### FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple



of an ascetic. Said Maināvantī, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Gōpichanda went into the forest. His subjects cried bitterly, but no tears came in Maināvantī's eyes. Gōpichanda went into the forest. His subjects felt grief in their minds, but Maināvantī became happy at heart. 'I will let my child Gōpichanda renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal.'

'Do not weep, do not pine, sister Champhāvantī. King Gōpichanda has renounced the world.'

Said his sister Champhāvan, 'O my brother Gōpichanda, the Pōlā<sup>1</sup> festival has come. Who will serve food to the bullocks?'

'O my brother Gōpichanda, the festival of the Āśvin month has come. Who will place me on my seat except my Kāśī?'

'O Gōpichanda, my brother; the Divālī festival has come. Who will send me to the husband's house, except the good friend?'

Twelve years of Gōpichanda's youth passed. Rings were put into the braided hair of his sister Champhāvantī.

'O my brother Gōpichanda, you are now twelve years of age. Who will give you water for your bathing?'

Said Gōpichanda, 'my age is twelve years; my queen is two and a half, and she will give me water for my bathing.'

'O my brother Gōpichanda, your youth is delicate, and you get water for your bathing from a new jar.'

### GŌVĀRĪ.

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvārī. In reality, however, no such form of speech exists. The Gōvārs of Hoshangabad speak Bundēlī, in Chhindwara and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandara some of them speak Bundēlī and others Marāṭhī. The estimated number of Marāṭhī-speaking Gōvārs is as follows:--

Chhindwara	.	.	.	.	.	.	.	.	.	.	.	2,000
Chanda	.	.	.	.	.	.	.	.	.	.	.	500
Bhandara	.	.	.	.	.	.	.	.	.	.	.	150
TOTAL											.	<u>2,650</u>

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāṭhī current in the district.

The so-called Gōvārī of Chhindwara is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final *a* in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to *ē* in Standard Marāṭhī, is often dropped; thus *tyān*, by him, *pōṭ bharāv*, the belly should be filled; *bhukan*, with hunger. Similarly also *sāman*, Standard *sām<sup>nē</sup>*, before.

<sup>1</sup> The Pōlā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvṇa or Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.



*Ē* is sometimes substituted for *i*, and *ō* for *u*; thus, *dēll* and *dila*, given; *tōhā*, thy. In *it<sup>h</sup>kē vars dzhālē*, so many years have past, *vars* has become masculine, the influence of the neighbouring Bundēli having occasioned the disappearance of the neuter gender. In *tyān tē sarv dhan vāṭūn dēllī*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in *hyā pōryā*, this son, where *hyā* apparently is the neuter form *hē*; compare *pāhē*, see.

*Ā* corresponds to Standard Marāṭhī *ē* in forms such as *bhukan*, with hunger; *tyā vēlas*, at that time; *rāh<sup>o</sup>las*, thou livest.

The cerebral *ṇ* is very irregularly used; thus, *mhaṇ<sup>o</sup>la* and *mhan<sup>o</sup>la*, it was said. It is probably always pronounced as a dental *n*.

The cerebral *ḷ* is regularly used. The only exception is *kāl*, famine, which seems to be a Hindī loan-word.

Characteristic words occurring in the specimen are *tut*, thou; *tutyā*, i.e., *tuchyā*, thy (oblique); *tē khātē*, they eat.

The Gōvārs in the Bundēli-speaking tract of Chhindwara speak Bundēli, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhī of the Central Provinces.



[ No. 69.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

GÓVĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर होते । त्यातल्या लाहन्यान वापाले म्हणल वापा माहा जो हिस्सा येईल तो मले दे । त्यान ते सर्व धन त्याहीले वाटून देली । लहान भावान सगळ धन जमा करून दुसऱ्या गांवात चाछा गेला । तेथ त्यान बदमासीत सर्व पैसा उडून देछा । मग त्या गावात काल पडला । मग तो मोठा भीकारी झाला । तऱ्हा तो एका मानसा जवळ चाकर राहला । त्यान त्याले डुकर चारासाठी वावरात धाडल । मंग त्यान म्हटल की डुकर जे खाते ते खाउन आपण पोट भराव । आन त्याले कोन काही देछ नाही । मग त्यान म्हणल की, माझ्या वापाच्या घरी कीतीक लोकाले चांगली भाकर मिळते । आन मी भुकन मरतो । मी आता आपल्या वापा पासी जातो, आन त्याले म्हणीन की, मी मोठ पाप केल आता मी तुहा पोरानोहे । मी तुझ्या घरचा चाकर आहो । मंग तो तेथून आपल्या वापा पासी गेला । मग त्याच्या वापान त्याले पाहल । तऱ्हा तो त्याच्या जवळ धावत आला, आन त्याच्या गळ्याले विलगून गेला, आनिक त्याचा मुका घेतला । मंग त्याचा पोरान त्याले म्हटल, बाबा म्या तुल्या सामन मोठ पाप केल । आता तू मले आपला पोऱ्यामानू नको । पन वापान आपल्या चाकराले सांगतल की चांगल आंगरख आन, आन झाले घालून दे, आनिक त्याच्या वोटांत मुंदी घाल, आनिक पायांत जोडा घाल, मंग आपन अन खाऊ । काहून की ह्या माहा पोऱ्या इतके दिवस मेला होता आता तो जीता झाला, आनिक हरपला होता तो सापडला मून त्याले मोठी खुसी झाली ॥

त्या वेळस त्याचा वडील पोरग वावरात होत । मंग जऱ्हा तो घरी आला तऱ्हा त्यान नाच पाहेला । तऱ्हा त्यान एका चाकराले वलावल आनिक म्हणल की हे काय होय, तऱ्हा त्यान सांगतल की तुहा भाऊ आता आला आन तो आपल्या वापा पासी गेला म्हून त्यान मोठ जेवन देछ । तऱ्हा तो मंधी जात नऱ्हाता । तऱ्हा त्याचा वाप वाहीर आला आन त्याले समजोल । पन त्यान वापाले म्हणल की पाहे इतके वर्स झाले मी तुही चाकरी करतो आन म्या तुह बोलन कधी ही तोडल



नाही । तरी तून् मी आपल्या दोस्ता बरोबर खेळाव म्हणून मले बकरीच पीलू देल्ल नाहीस । आनिक ज्यान तुह सर्व धन किसवीनी बराबर उडून देल्ल तो तुहा पोया आला मून तून् सर्वाले मोठ जेवन देल्ल । तक्का त्यान त्याले म्हनल की पोरा तुत माहा बराबर सदाई राहतस आन माहा सर्व धन तोहच आहे । पन खुसी कराव हे बराबर आहे काहून का ह्या तुहा भाऊ मेला होता तो आता जीता झाला आन हरपला होता तो आता सापडला ॥



[ No. 69.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

## TRANSLITERATION AND TRANSLATION.

Kōn mǎn'sā-lē dōn pōr hōtē. Tyāt'lyā lāh'nyān  
*A-certain man-to two sons were. Them-in-from the-younger-by*  
 bāpā-lē mhaṇ'la, 'bāpā, māhā dzō hissā yēil tō ma-lē dē.'  
*the-father-to it-was-said, 'father, my what share will-come that me-to give.'*  
 Tyān tē sarv dhan tyāhī-lē vātūn dēlli. Lahān  
*Him-by that all wealth them-to having-divided was-given. The-younger*  
 bhāvān sagaḷ dhan jamā karūn dus'ryā gāvāt tsāllā  
*brother-by all wealth together having-made another into-village moved*  
 gēlā. Tētha tyān bad'māsīt sarv paisā udūn  
*went. There him-by in-debauchery all money having-squandered*  
 dēllā. Mag tyā gāvāt kāl paḍ'lā. Mag tō mōthā bhikārī  
*was-given. Then that into-village famine fell. Then he great a-beggar*  
 dzhālā. Tavhā tō ēkā mǎn'sā-dzavaḷ tsākar rāh'lā. Tyān tyā-lē ḍukar  
*became. Then he one man-near a-servant lived. Him-by him-to the-swine*  
 tsārāsāthī vāv'rāt dhāḍ'la. Maṅg tyān mhaṭal ki, ḍukar  
*feeding-for into-the-field it-was-sent. Then him-by it-was-said that, the-swine*  
 jē khātē tē khāūn āpaṇ pōṭ bharāv. Ān tyā-lē  
*what eat that having-eaten by-himself the-belly should-be-filled. And him-to*  
 kōn kāhī dēll nāhī. Mag tyān mhaṇ'la ki, 'māhyā  
*by-anybody anything was-given not. Then him-by it-was-said that, 'my*  
 bāpā-chyā gharī kitik lōkā-lē tsāng'li bhākar mi'tē, ān mi  
*father-of in-house how-many people-to good bread is-got, and I*  
 bhukan mar'tō. Mi ātā āp'lyā bāpā-pāsi dzātō, ān tyā-lē mhaṇīn  
*hunger-with die. I now my-own father-near go, and him-to will-soy*  
 ki, "mī mōth pāp kēl. Ātā mī tuhā pōrā nōhē. Mi  
*that, "by-me great a-sin was-made. Now I your son not-am. I*  
 tuhyā ghar'tsā tsākar āhō." 'Maṅg tō tēthūn āp'lyā bāpā-pāsi  
*your house-staying servant am." 'Then he there-from his-own father-near*  
 gēlā. Mag tyā-chyā bāpān tyā-lē pāhal, tavhā tō tyā-chyā-dzavaḷ  
*went. Then him-of father-by him-to it-was-seen, then he him-of-near*  
 dhāvāt ālā, ān tyā-chyā galyā-lē bil'gūn gēlā, ānik tyā-tsā  
*running came, and him-of the-neck-to having-clung went, and him-of*



mukā ghēt'lā. Maṅg tyā-ohyā pōrān tyā-lē mhaṭal, 'bābā, myā  
*a-kiss was-taken. Then him-of the-son-by him-to it-was-said, 'father, by-me*  
 tutyā sāman mōṭh pāp kēl. Ātā tū ma-lē āp'lā pōryā mānū  
*thee-of before great a-sin is-made. Now thou me-to thy-own son consider*  
 na-kō.' Pan bāpān āp'lyā tsāk'rā-lē sāngatal kī, 'tsāng'la  
*should-not.' But the-father-by his-own servant-to it-was-told that, 'good*  
 āngar'kha ān, ān hyā-lē ghālūn dē, ānik tyā-ohyā bōṭāt  
*a-coat bring, and this-to having-put-on give, and him-of on-the-finger*  
 mundi ghāl, ānik pāyāt dzōdā ghāl, maṅg āpan an khāū.  
*a-ring put, and on-feet a-shoe put, then we food shall-eat.*  
 Kāhūn kī, hyā māhā pōryā it'kē divas mēlā hōtā, ātā tō jītā  
*Because that, this my son so-many days dead was, now he alive*  
 dzhālā; ānik harap'lā hōtā, tō sāpad'lā.' Mūn tyā-lē mōṭhi khusī  
*became; and lost was, he is-found.' Therefore them-to great joy*  
 dzhālī.  
*became.*

Tyā vēlas tyā-tsā vadil pōrag vāv'rāt hōt. Maṅg dzavhā tō  
*That at-time him-of eldest son in-the-field was. Then when he*  
 gharī ālā, tavhā tyān nāts pāhēlā. Tavhā tyān ēkā  
*to-the-house came, then him-by a-dance was-seen. Then him-by one*  
 tsāk'rā-lē balāval, ānik mhan'la kī, 'hē kāy hōy'? Tavhā  
*servant-to it-was-called, and it-was-said that, 'this what is'? Then*  
 tyān sāngatal kī, 'tuhā bhāū ātā ālā, ān tō āp'lyā  
*him-by it-was-told that, 'thy brother now came, and he your-own*  
 bāpā-pāsi gēlā, mhūn tyān mōṭh jēv'n dēll.' Tavhā tō  
*father-near went, therefore him-by great a-feast was-given.' Then he*  
 mandhī dzāt navhatā. Tavhā tyā-tsā bāp bāhīr ālā, ān tyā-lē  
*into going was-not. Then him-of father out came, and him-to*  
 sam'dzōl; pan tyān bāpā-lē mhan'la kī, 'pāhē, it'kē vars  
*entreated; but him-by the-father-to it-was-said that, 'see, so-many years*  
 dzhālē, mī tuhi tsāk'rī kar'tō, ān myā tuh bōlan kadhi hī tōdal  
*became, I thy service do, and by-me thy speech ever even was-transgressed*  
 nāhī; tarī tūn, mī āp'lyā dōstā-barōbar khēlāv, mhanūn  
*not; still by-thee, by-me my-own friends-with it-should-be-played, having-said*  
 ma-lē bak'rī-ts pilū dēll nāhis; ānik jyān tuh sarv  
*me-to a-goat-of a-young-one was-given not; and whom-by thy all*  
 dhan kis'binī-barābar udūn dēll, tō tuhā pōryā ālā,  
*wealth harlots-with having-squandered gave, that thy son came,*  
 mūn tūn sarvā-lē mōṭh jēv'n dēll.' Tavhā tyān tyā-lē  
*therefore by-thee all-to great a-feast was-given.' Then him-by him-to*  
 mhan'la kī, 'pōrā, tut māhā barābar sadāi rāh'tas; ān māhā sarv  
*it-was-said that, 'son, thou of-me with always livest; and my all*



dhan tōha-ts āhē; pan khusī karāv hē barābar āhē, kāhūn  
*wealth thine-alone is; but joy should-be-made this proper is, because*  
 kā, hyā tuhā bhāū mēlā hōtā, tō ātā jītā dzhālā; ān harap<sup>a</sup>lā hōtā,  
*that, this thy brother dead was, he now alive became; and lost was,*  
 tō ātā sūpad<sup>a</sup>lā.  
*he now is-found.*



It has already been remarked that some of the Gōvārs of Bhandara speak Bundēli and others Marāthī. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāthī of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, *ātā*, now; *tavhā*, then. Sometimes, however, it is preserved or changed to *n*; thus, *ātāñ*, now; *karūn*, we shall make.

The cerebral *ṭ* has always been written as *ṭh*; thus, *pōṭh*, belly; *vāṭhā*, share.

The cerebral *n* is very irregularly used; thus, *māñsā-lē*, to a man; *pāñī*, water.

The cerebral *ḷ* is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, *ḍavaḷ* and *ḍavar*, near; *mirḷā*, he was found.

The neuter gender is constantly confounded with the masculine; thus, *hā kā āhē*, what is this? *itlē varsā ḍhālē*, so many years passed; *āpḷā kāmā-ts*, our business.

The dative takes the suffix *lē*; thus, *bāpā-lē*, to a father. 'To him' is *tyā-lā* and *tyā-lē*; 'their' *tyāhī-tsā*. The suffix of the agent-instrumental is *nē* or *na*; thus, *bhukē-nē*, with hunger; *bāpā-na*, by the father.

The verb substantive is *āhā* and *āhō*, I am; *āhē* and *āhēs*, thou art; *āhē* and *āhēt*, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāthī of the district; thus, *mī mārṭō*, I die; *tē mārṭē(t)*, they strike. Irregular forms are *mī ḍātū*, I go; *mī mārṭā*, I strike; *āmhi ḍāhun*, we go. The final *n* of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. *Mī ālun*, I have come, stands for *mī ālē*. *Mī gēlā*, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, *tyā-nē vāṭhā karūn dēlā*, him-by division having-made was given. The first person singular, however, ends in *lō*, the third person singular often in *lan*, and the first person plural in *lū*; thus, *mī pāp kēlō*, I did sin; *tyā-na tyā-lē dhādḷan*, him-by him it-was-sent; *āmhi mārḷū*, we struck; *āpḷī sompat khōūn dēllan*, he squandered his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find *tō gēlan*, he went.

Forms such as *mī asūn*, I shall be, I may be; *mī mārūn*, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāthī of the district.

[ No. 70.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

#### GŌVĀRĪ DIALECT.

(DISTRICT BHANDARA.)

एका माणसाले दोघ लेक होते । दोघा पोरा-मंघील लहान पोऱ्या बापाले बोलला । बाबा जो पैसा आहे त्याचा वाठा माझा माले दे । मंग त्याने पैसाचा



वाठा करून देला । मंग थोड्या दिवसानें लहान पोरगा समदा पैसा घेउन दूर गाँवाले चालला गेला । तेथ जाऊन-सऱ्या वेजाहा खर्च करून आपली संपत खोजून देछून । सर्व पैसा खर्चून-सनी मंग त्या गाँवांत मोठा फाका पडला । माहाग पडला तर त्याले अडचन झाली । तो त्या गाँवच्या भाल्या माणसा-जवळ जाऊन राहिला । त्यान आपल्या वावरात त्याले डुकर चारावाले धाडलन । तऱ्हा डुकर जे फोल खात होते ते खाऊन आपला पोठ भरावा अस त्याले वाठला । त्याला कोणी काँही नाही देलन । मंग तो अकलित आला आणि म्हणलन, माझ्या बावाच्या घरी चाकर माणसाले बहु भाकर खायाले आहे । आता मी मुकीने मरतो । मी उठून आपल्या बापा जवळ जाईन, अन त्याला म्हणीन, बावा मी देवा-जवळ अन तुझ्या सामने पाप केलो असीन, आज-पासून तुझ्या लेका-परमाण नाही राहलो । चाकरा-परमाण आता मले ठेव । मंग आपल्या बावा-जवळ गेला । तऱ्हा दुरनच पाहून-सनी बापाले दया आली । तेथून उठून गेलन लेकाच्या गळ्याले भोंवून-सनी चुमा घेतला । मंग पोरान म्हणलन । मी देवा-जवळ आणि तुझ्या सामने पाप केलो । आज-पासून तुम्हा लेक म्हणवाचा योगत काँही राहलो नाहीं । मंग बापान आपल्या चाकराले सांगलन चांगला आंगडा याले घालावाले द्या । याच्या बोठात आंगुठी (मुदी) ठाकावाले द्या , जोडा वी पायांत ठाकावाले द्या । खाऊन आताँ आम्ही खुशी करून । हा लेक मेला होता, जिता होऊन-सनी आला । दवडला होता तो आला । तऱ्हा ते अनन्द करू लागले ॥

या वेळेस त्याचा मोठा लेक वावरात होता । मंग यान घरा-जवळ येऊन उभा राहून आवाज एकलन । तऱ्हा एका माणसाले बोलावून-सनी खबर घेतली, हा का आहे । त्यान सांगलन, हा तुम्हा भाऊ आला आहे, तुझ्या बापाले हा सुखरीत मिरला । मंग मोठा पाहुणचार केलन । तऱ्हा त्याले मोठा राग आला । तर घरांत नाहीं गेला । त्याचा बाप बाहेर आला, अन त्याले समजवु लागला । मंग त्यान बापाले उत्तर देलन, इतले वरसा झाले मी तुम्ही चाकरी करतो । अगा मी तुम्हा हुकूम काँही मोडलो नाहीं । मी सग्याची खुशी करावाले काँही बकरा देल्या नाहीं । अन यान समदा पैसा किजवीण-बराबर उडवून-सऱ्या आणखीन बापा-जवळ आला, त्याच्यासाठी मोठा जेवण केलन । मंग तऱ्हा बापान म्हणलन, पोरान तु हमेशा माझ्या-बरोबर आहेस । हा आताँ जितली धन-दौलत घरांत आहे ती तुम्हीच आहे । आताँ खुशी करावाचा आपला कामच हो । हा तुम्हा भाऊ मेला होता आताँ जिता झाला, दवडला होता तो साँपडला आहे ॥



[No. 70.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

## MARĀTHĪ.

GŌVĀRĪ DIALECT.

(DISTRICT BHANDARA.)

## TRANSLITERATION AND TRANSLATION.

Ekā māṇ'sā-lē dōgha lēk hōtē. Dōghā pōrā-mandhil lahān  
*A-certain man-to two sons were. Both sons-from-among the-younger*  
 pōryā bāpā-lē bō'lā, 'bābā, dzō paisā āhē tyā-tsā vāthā mādzhā mā-lē  
*son the-father-to spoke, 'father, what money is that-of share my me-to*  
 dē.' Maṅg tyā-nē paisā-tsā vāthā karūn dēlā. Maṅg thōdyā  
*give.' Then him-by the-money-of share having-made was-given. Then a-few*  
 div'sā-nā lahān pōr'gā sam'dā paisā ghēūn dūr gāvā-lē tsāl'lā  
*days-in the-younger son all money having-taken far a-village-to moved*  
 gēlā. Tētha dzāūn-sanyā bē-jāhā kharts karūn āp'li sampat  
*went. There having-gone misplaced expense having-made his-own property*  
 khōūn dēllan. Sarv paisā khartsūn-sanī maṅg tyā gāvāt mōthā  
*having-squandered gave. All money having-spent then that in-village great*  
 phākā paḍ'lā. Māhāg paḍ'lā, tar tyā-lē aḍ'tsan dzhāli. Tō tyā  
*famine fell. Dearness fell, then him-to a-difficulty became. He that*  
 gāv'chyā bhalyā māṇ'sā-dzavaḷ dzāūn rāhilā. Tyā-na āp'lyā  
*village-inhabiting well-to-do man-near having-gone lived. Him-by his-own*  
 vāv'rāt tyā-lē dukar tsārāvā-lē dhād'lan. Tavhā dukar jē phōl khāt  
*in-a-field him-to the-swine feed-to it-was-sent. Then the-swine what husks eating*  
 hōtē tē khāūn āp'lā pōth bharāvā asa tyā-lē vāth'lā.  
*were that having-eaten his-own belly should-be-filled so him-to it-appeared.*  
 Tyā-lā kōṇī kāh'ī nāhī dēlan. Maṅg tō ak'lēt ālā, āṇī  
*Him-to by-anybody anything not was-given. Then he in-senses come, and*  
 mhaṇ'lan, 'mājhyā bābā-chyā gharī tsākar māṇ'sā-lē bahu bhākar khāyā-lē  
*it-was-said, 'my father-of in-house servants men-to much bread to-eat*  
 āhē. Atā mī bhukē-nē mar'tō. Mī uṭhūn āp'lyā bāpā-dzavaḷ  
*is. Now I hunger-with die. I having-arisen my-own father-near*  
 dzāin an tyā-lā mhaṇin, "bābā, mī Dēvā-dzavaḷ an  
*will-go and him-to will-say, "father, by-me God-near and*  
 tujhyā sām'nē pāp kēlō asin, ādz-pāsūn tujhyā lēkā-par'māṇ nāhī  
*of-thee before a-sin done will-be, to-day-from thy son-like not*  
 rāh'lō, tsāk'rā-par'māṇ ātā mā-lē thēv." Maṅg āp'lyā bābā-dzavaḷ  
*I-remained, a-servant-like now me place." Then his-own father-near*



gēlā. Tavhā dur<sup>a</sup>na-ts pāhūn-sani bāpā-lē dayā āli.  
*he-went. Then from-a-distance-even having-seen the-father-to compassion came.*  
 Tēthūn ūthūn gēlan, lēkā-chyā galyā-lē dzhōmbūn-sani  
*There-from having-arisen he-went, the-son-of the-neck-to having-embraced*  
 tsumā gēt<sup>a</sup>lā. Maṅg pōrā-na mhaṇ<sup>a</sup>lan, 'mi Dēvā-dzava! āṇik tujhyā  
*a-kiss was-taken. Then the-son-by it-was-said, 'by-me God-near and of-thee*  
 sām<sup>a</sup>nē pāp kēlē. Ādz-pāsūn tudzhā lēk mhaṇ<sup>a</sup>vā-tsā yōgat kāhī  
*before sin was-done. To-day-from thy son being-called-of fit at-all*  
 rāh<sup>a</sup>lō nāhī.' Maṅg bāpā-na āp<sup>a</sup>lyā tsāk<sup>a</sup>rā-lē sāṅg<sup>a</sup>lan, 'tsāṅg<sup>a</sup>lā  
*I-lived not.' Then the-father-by his-own servant-to it-was-told, 'good*  
 āṅg<sup>a</sup>dā yā-lē ghālāvā-lē dyā. Yā-chyā bōthāt āṅguṭhī (mundi)  
*coat this-one-to to-put-on give. This-of on-a-finger a-ring (a-ring)*  
 thākāvā-lē dyā, dzōdā bī pāyāt thākāvā-lē dyā. Khāūn  
*to-put-on give, a-shoe also on-feet to-put-on give. Having-eaten*  
 ātā āmhi khuṣī karūn. Hā lēk mēlā hōtā, jītā hōūn-sani  
*now we rejoicing shall-make. This son dead was, alive having-become*  
 ālā; davad<sup>a</sup>lā hōtā, tō ālā.' Tavhā tē anand karu lāg<sup>a</sup>lē.  
*came; lost was, he came.' Then they joy to-make began.*

Yā vēlēš tyā-tsā mōthā lēk vāv<sup>a</sup>rāt hōtā. Maṅg yā-na  
*This at-time him-of the-elder son in-the-field was. Then this-one-by*  
 gharā-dzava! yēūn ubhā rāhūn āvādz ēk<sup>a</sup>lan. Tavhā ēkā  
*the-house-near having-come standing having-remained music was-heard. Then one*  
 māṇ<sup>a</sup>sā-lē bōlāvūn-sani khabar ghēt<sup>a</sup>li, 'hā kā āhē?' Tyā-na sāṅg<sup>a</sup>lan,  
*man-to having-called news was-taken, 'this what is?' Him-by it-was-told,*  
 'hā tudzhā bhāū ālā āhē. Tujhyā bāpā-lē hā sukh-rīt mir<sup>a</sup>lā. Maṅg  
*'this thy brother come is. Thy father-to this safe was-met. Then*  
 mōthā pāhūn<sup>a</sup>tsār kēlan.' Tavhā tyā-lē mōthā rāg ālā.  
*great hospitable-reception was-made.' Then him-to great anger came.*  
 Tar gharāt nāhī gēlā. Tyā-tsā bāp bāhēr ālā, an tyā-lē  
*And into-house not he-went. Him-of father out came, and him-to*  
 sam<sup>a</sup>dzavu lāg<sup>a</sup>lā. Maṅg tyā-na bāpā-lē uttār dēlan, 'it<sup>a</sup>lē  
*to-entreat began. Then him-by the-father-to reply was-given, 'so-many*  
 var<sup>a</sup>sā dzhālē, mī tujhī tsāk<sup>a</sup>rī kar<sup>a</sup>tō. Agā, mī tudzhā hukūm kāhī  
*years became, I thy service do. O, by-me thy order ever*  
 mōd<sup>a</sup>lō nāhī. Mī sāṅgyā-chī khuṣī karāvā-lē kāhī bak<sup>a</sup>rā dēlyā  
*was-broken not. I the-friends-of pleasure make-to ever a-goat was-given*  
 nāhī. An yā-na sam<sup>a</sup>dā paisā kidz<sup>a</sup>bīp-barābar uq<sup>a</sup>vūn-sanyā āṇ<sup>a</sup>khin  
*not. And this-one-by all money harlot-with having-squandered again*  
 bāpā-dzava! ālā, tyā-chyāsāthī mōthā jēvaṇ kēlan.' Maṅg  
*the-father-near came, him-of-for great a-feast is-made.' Then*



tavhā      bāpā-na      mhan'lan,      'pōrā,      tu      hamēsā      mājhyā-barōbar  
*at-that-time   the-father-by   it-was-said,   'son,   thou   always   of-me-with*  
 āhēs.   Hā   ātā   jit'li   dhan-daulāt   gharāt   āhē   tī   tujhī-ts   āhē.  
*art.   This   now   as-much   wealth   in-house   is   that   thine-alone   is.*  
 Ātā   khuṣī   karāvā-tsā   āp'lā   kāma-ts   hō.   Hā   tudzhā   bhāū   mēlā  
*Now   merriment   to-make   our   duty-verity   is.   This   thy   brother   dead*  
 hōtā,   ātā   jītā   dzhālā;   davad'lā   hōtā,   tō   sāpaḍ'lā   āhē.  
*was,   now   alive   became;   lost   was,   he   found   is.'*



## KŌSHṬĪ DIALECT.

This is the dialect of the Kōshṭīs or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey :—

Akola . . . . .	300
Ellichpur . . . . .	500
Buldana . . . . .	2,100
TOTAL . . . . .	<u>2,900</u>

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshṭīs of Akola is merely the ordinary Marāṭhī of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows :—

[No. 71.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT AKOLA.)

एका मनुष्याला दोघ पोर होते। त्या-पैकी लहान पोरान आपल्या बापाला म्हणल, बा, जो माझ्या बाव्याला जिनगीचा हिस्सा येईल तो मला दे। बापान आपली जिनगी पोराला वाटून दिली। लई रोज भाल नाहींत तोच लहान पोरान सर्व जिनगी एका ठिकानी केली, आनिक दूर देशाला चालला गेला। आनिक तेथे उधळेपनाने वागून सर्व जिनगी नास केली। आनिक ज्या वक्ती सर्व पैसा त्यान खर्च केला, त्या वक्ती त्या देशांत मोठा काय पडला, व त्याला गरज पडू लागली। आनिक तो गेला, आनिक त्या देशांतील रहवाशाच्या घरी नौकर राहिला, व त्यान आपल्या वावरा-मंदी त्याला डूकर चारायाला धाडल। आनिक जो कोंडा डुकराय-न खाछा त्याच कोंड्याने त्यान आपल पोटा आनंदान भरल असत। आनिक एका-हि मनुष्यान त्याले काही दिल नाही। आनिक ज्या वक्ती त्यान अकल धरली त्या वक्ती तो म्हणाला, माझ्या बापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाउनी-श्यानी उरल्या-इतक । असेल, व मी तर उपाशी मरतो ॥



[No. 71.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

## MARATHI.

KŌSHṬĪ DIALECT.

(DISTRICT AKOLA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōgha pōr hōtē. Tyā-paiki lahān pōrā-na  
 One man-to two sons were. Them-from-among the-younger son-by  
 āp'lyā bāpā-lā mhat'lā, 'bā, dzō mājhyā vātyā-lā jin'gi-tsā  
 his-own father-to it-was-said, 'father, what my share-to the-property-of  
 hissā yēil tō ma-lā dē.' Bāpā-na āp'li jin'gi pōrā-lā  
 share will-come that me-to give.' The-father-by his-own property the-sons-to  
 vātūn dili. Lai rōdz dzhāla nāhīt, tō-ts lahān  
 having-divided was-given. Many days became not, then-just the-younger  
 pōrā-na sarv jin'gi ēkā thikānī kēli ānik dūr dēsā-lā  
 son-by all property one in-place was-made and far country-to  
 tsāl'lā gēlā; ānik tēthē udhalē-panā-nē vāgūn sarv jin'gi nās  
 moved went; and there riotousness-with having-behaved all property waste  
 kēli. Ānik jyā vakti sarv paisā tyā-na kharts-kēlā  
 was-made. And which at-time all money him-by was-spent  
 tyā vakti tyā dēsāt mōthā kāy pad'lā, va tyā-lā garadz  
 that at-time that in-country mighty famine fell, and him-to want  
 padū lāg'li. Ānik tō gēlā, ānik tyā dēsātīl rah'vāsā-chyā  
 to-fall began. And he went, and that country-in-from an-inhabitant-of  
 ghari naukar rāhy'lā, va tyā-na āp'lyā vāv'rā-mandī tyā-lā dūkkar  
 in-house a-servant lived, and him-by his-own field-into him swine  
 tsārāyā-lā dhād'lā. Ānik dzō kōṇḍā duk'rāy-na khāllā tyā-ts  
 to-feed it-was-sent. And what husk swine-by was-eaten those-even  
 kōṇḍyā-nē tyā-na āp'la pōt ānandā-na bhar'la as'ta; ānik  
 husks-with him-by his-own belly gladness-with filled might-have-been; and  
 ēkā-hi manushyā-na tyā-lē kāhī dila nāhī. Ānik jyā vakti  
 one-even man-by him-to anything was-given not. And which at-time  
 tyā-na akkal dhar'li tyā vakti tō mhanālā, 'mājhyā bāpā-chyā kitī  
 him-by sense was-held that at-time he said, 'my father-of how-many  
 ghari thēv'lēlyā nōk'rā-nā bhākar khāunī-śyānī ur'nyā-it'ki milat  
 in-house kept servants-to bread having-eaten to-spare-so-much obtained  
 asēl, va mī tar upāsi martō.  
 might-be, and I then hungry die.'



In Ellichpur the so-called Kōshṭī is identical with the so-called Raṅgārī, the dialect of the Raṅgārīs or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Marāṭhī spoken by the lower classes in the district. As in the so-called Dzhārpī, a cerebral *ḍ* between vowels is pronounced as *!*; thus, *ghō!ā*, a horse. The cerebral *!* has been transliterated as *!*, *y*, and *ḍ*; thus, *ḍō!ā* and *ḍōyā*, an eye; *ḍzō!* and *ḍzōḍ*, near. It must be inferred that the pronunciation of *ḍ* does not materially differ from that of *!*. Occasionally we also find forms such as *paḍ!ā*, he fell, where the *ḍ* has been preserved. *Avā* and *avi* are pronounced as *ō*, as is also the case in the so-called Kuṇbī of Buldana and other vulgar forms of speech. Thus, *ḍzō!*, near; *samda dhan uḍōla*, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Marāṭhī of the district.

[No. 72.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT ELLICHPUR.)

#### TRANSLITERATION AND TRANSLATION.

एका मानसाले दोन पोर व्हते। त्यातील लाहेना बापाले म्हनते बावा जो जिनगीचा हिस्सा फिरल तो मले दे। मंग त्यान त्या दोघाले राशद वाटून देल्ली। मंग काहीका दिसान लाहेना पोरग अवघ धन गोया करून बु दूर ग्येला। अन तथी समद धन उडोल। अवघ सरल्या-वर तथी दुकय पडला। तवा त्याले मोठ कोड पडल। मंग तो तथी एका गिरस्ता-जोड राहिला। त्यान त्याले डुकर चाराले आपल्या वावरा-मंधी पाठोल। तवा डुकर जे फोतर खात व्हते ते खाऊन-शेन्या राहाव अस त्याले कयल। अन त्याले कोन काही खायाले बी देल नाही। मंग-सन्या तो सुदी-वर आला अन म्हनाला, माभ्या बापाच्या इथीं किती भन पोटा-भर खात असतील अन मी अथी भुकेन मरतो। मी उठून-सन्या बापा-जोड जाईन, अन त्याले म्हनील, अरे बावा, म्या देवा-सामने व तुझ्या सामने मोठ पाप केल। अथून-सन्या तुझ्या पोरग म्हन्या लायक मी नाही। मले तुझ्या नवकरा-परमान ठिव ॥



[No. 72.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT.

(DISTRICT ELLICHPUR.)

## TRANSLITERATION AND TRANSLATION.

Ēkā mān'sā-lē dōn pōr vhatē. Tyātil lāhēnā bāpā-lē mhan'tē, 'bāvā,  
*One man-to two sons were. Of-them younger father-to says, 'father,*  
 dzō jin'gī-tsā hissā phiral tō ma-lē dē.' Maṅg tyā-na tyā dōghā-lē rāsad  
*which estate-of share will-fall that me-to give.' Then him-by those both-to estate*  
 vātūn delli. Maṅg kāhikā disā-na lāhēnā pōr'ga av'gha dhan  
*having-divided was-given. Then some days-after younger son whole wealth*  
 gōyā-karūn bu dūr gyelā. An tathī sam'da dhan uḍōla. Av'gha  
*having-collected very far went. And there all property was-wasted. All*  
 sar'lyā-var tathī dukay paḍ'lā. Tavā tyā-lē mōṭha kōḍa paḍ'la. Maṅg  
*being-spent-on there famine fell. Then him-to great difficulty fell. Then*  
 tō tathī ēkā girastā-dzōḍ rāhilā. Tyā-na tyā-lē ḍukar tsārā-lē āp'lyā  
*he there one householder-near lived. Him-by him swine to-feed his-own*  
 vāv'rā-mandhī pāṭhōla. Tavā ḍukar jō phōt'ra khāt vhatē tē  
*field-in it-was-sent. Then swine what husks eating were those*  
 khāūn-sēnyā rāhāva asa tyā-lē kay'la. An tyā-lē kōṇa  
*having-eaten it-should-be-lived so him-to it-appeared. And him-to by-anyone*  
 kāhī khāyā-lē bī dēla nāhī. Maṅg-sanyā tō sudī-var ālā an  
*anything to-eat also was-given not. Afterwards he senses-on came and*  
 mhanālā, 'mājhyā bāpā-chyā-ithī kiti dzhan pōt-bhar khāt as'til. An  
*said, 'my father's-in how-many persons belly-full eating may-be. And*  
 mī athī bhukē-na mār-tō. Mī ūṭhūn-sanyā bāpā-dzōḍ dzāin, an tyā-lē  
*I here hunger-by die. I having-arisen father-near will-go, and him-to*  
 mhanil, "arē bāvā, myā Dēvā-sām'nē an tuhyā-sām'nē mōṭha pāp kēla.  
*will-say, "O father, by-me God-before and of-thee-before great sin was-made.*  
 Athūn-sanyā tuhyā pōr'ga mhanā lāyak mī nāhī; ma-lē tuhyā nav'k'rā-par'māna  
*Henceforth thy son to-be-called fit I am-not; me thy servant-like*  
 thiv.""  
 keep."



## KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, *i.e.* potters' language. The following are the revised figures:—

Akola . . . . .	4,500
Buldana . . . . .	580
Chhindwara . . . . .	4,400
Chanda . . . . .	1,000
Bhandara . . . . .	30
TOTAL . . . . .	10,510

The specimens forwarded from the districts show that the Kumbhārī dialect is a mere fiction. The Kumbhārs of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundēli. In Chhindwara some of them speak Bundēli and others the usual Marāṭhī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmtāū, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Baghēli.

In this place we have only to deal with the Marāṭhī speaking Kumbhārs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāṭhī spoken by the Kuṇbīs and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर होते । त्यातला एक लहान बापाले म्हने,  
बा, जो जिनगीचा हिस्सा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून दिला ।  
मंग थोड्या दिसान लहान पोरान पैसा जमा केला आन दूर मुलका-वर गेला । मंग  
तथी उधळ्यापनान राहला, आन आपला सारा पैसा गमावला । मंग त्यान  
सारा पैसा गमावल्या-वर, त्या मुलकांत म्हागी पडली । त्या-मुये त्याले विचार  
पडला । त्हा तो त्या मुलकातल्या एका मानसा-जोळ जाऊन राहला । त्यान  
त्याले डुकर चायाले आपल्या बावरात धाडल ॥



[No. 73.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

## MARĀṬHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT AKOLA.)

Kōnyā ēkā mān'sā-lē dōn pōr hōtē. Tyāt'lā ēk lahān bāpā-lē  
*Certain one man-to two sons were. Them-in-from one younger father-to*  
 mhanē, 'bā, dzō jin'gī-tsā hissā ma-le yēil tō dē.' Maṅg tyā-na  
*said, 'father, what property-of share me-to will-come that give.' Then him-by*  
 tyā-lē paisā vātūn dilā. Maṅg thōḍyā disā-na lahān pōrā-na  
*him-to money having-divided was-given. Then a-few days-in the-younger son-by*  
 paisā dzamā kēlā, ān dūr mul'kā-var gēlā. Maṅg tathī udh'lyā-panā-na  
*money together was-made, and far country-into went. Then there riotousness-with*  
 rāh'lā, ān āp'lā sārā paisā gamāv'lā. Maṅg tyā-na sārā paisā  
*lived, and his-own all money was-squandered. Then him-by all money*  
 gamāv'lyā-var tyā mul'kāt mahāgi paḍ'li, tyā-muyē tyā-lē vitsār  
*was-squandered-after that in-country dearness fell, therefore him-to consideration*  
 paḍ'lā. Tavhā tō tyā mul'kāt'lyā ēkā mān'sā-dzōl dzāūn rāh'lā. Tyā-na  
*fell. Then he that country-in-of one man-near having-gone lived. Him-by*  
 tyā-lē ḍukkar tsāryā-lē āp'lyā vāv'rāt dhāḍ'la.  
*him-to swine to-feed his-own into-field it-was-sent.*

The Kumbhārs of Chhindwara speak, some Bundēli, and some Marāṭhi. It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēli. See Vol. IX, Part I.

The Marāṭhī dialect of Kumbhārī in Chhindwara is identical with other Marāṭhī dialects of the neighbourhood, such as Dhan'garī, Gōvārī, etc., and the first lines of the Parable of the Prodigal Son which follow will show that it is in reality only a form of Nāgpurī.

[No. 74.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

## MARĀṬHĪ.

KUMBHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

एका मानसाले दोन पोर होते। त्यातून लहान बापास म्हाला, बावा  
 जो आमचा हिस्सा आहे तो आम्हाले दे। त्यान ते सगळी संपत्त दोघा पोराले



वाटून देखी । लहान भाऊ सगळ धन जमा करून दूसऱ्या देशात निघून गेला ।  
तेथ जाऊन बाधवाई पैसा खर्च करून उडवून देला । तेथ त्यान ते सगळ खर्चून  
टाकल्या-वर त्या देशात मोठा दुकाळ पडला । मग त्याले अडचन पडू लागली ।  
तऱ्हा तो एका भल्या मानसा-पासी जाऊन राहला । त्यान आपल्या वावरात  
डुकर चाराले लावले । तऱ्हा डुकर जे साल खात होते तेच खाऊन आपन  
आपल पोटा भराव अस त्यास वाटल, अन कोन काही त्याले देछ नाही ॥

## TRANSLITERATION AND TRANSLATION.

Ekā	mān'sā-lē	dōn	pōr	hōtē.	Tyātūn	lahān	bāpās
One	man-to	two	sons	were.	Them-in-from	the-younger	to-the-father
mhanāla,	'bābā,	dzō	ām-tsā	hissā	āhē,	tō	āmhā-lē
said,	'father,	what	of-us	share	is,	that	us-to
Tyā-na	tē	sag'li	sampat	dōghā	pōrā-lē	vātūn	dēlli.
Him-by	that	all	property	both	sons-to	having-divided	was-given.
Lahān	bhāu	sagaḷ	dhan	dzamā	karūn	dūs'ryā	
The-younger	brother	all	wealth	together	having-made	another	
dēsāt	nighūn	gēlā.	Tēth	dzāūn	bādh'vāi	paisā	
into-country	having-gone	went.	There	having-gone	riotously	the-money	
kharts	karūn	ud'vūn	dēllā.	Tēth	tyā-na	tē	
expense	having-made	having-squandered	was-given.	There	him-by	that	
sagaḷ	khartsūn	tāk'lyā-var	tyā	dēsāt	mōṭhā	dukāḷ	
all	having-spent	being-thrown-after	that	in-country	mighty	famine	
paḍ'lā.	Mag	tyā-lē	aḍ'tsan	paḍū	lāg'li.	Tavhā	tō
fell.	Then	him-to	difficulty	to-fall	began.	Then	he
mān'sā-pāsī	dzāūn	rāh'lā.	Tyā-na	āp'lyā	vāv'rāt	ḍukar	
man-near	having-gone	lived.	Him-by	his-own	into-field	swine	
tsārā-lē	lāv'lē.	Tavhā	ḍukar	jē	sāl	khāt	hōtē,
feed-to	it-was-sent.	Then	the-swine	what	husks	eating	were,
khāūn	āpan	āp'la	pōṭ	bharāv	asa	tyās	vāt'la,
having-eaten	by-himself	his-own	belly	should-be-filled	so	to-him	it-appeared,
an	kōn	kāhī	tyā-lē	dēll	nāhī.		
and	by-anybody	anything	him-to	was-given	not.		



KUN<sup>a</sup>BĀŪ.

The Kun<sup>a</sup>bis or husbandmen of Chanda are sometimes said to speak a separate dialect called *Kun<sup>a</sup>bāū*. It is stated to be identical with *Kōhli*, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows :—

Kun <sup>a</sup> bāū . . . . .	102,550
Kōhli . . . . .	7,600
	<hr/>
TOTAL . . . . .	110,150

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marāṭhī of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, *dōgha lēk<sup>a</sup>ra* (neuter) *hōtē* (masculine), two children were; *lēk<sup>a</sup>ru gēlā*, the son went. Here *lēk<sup>a</sup>ru*, which is originally a neuter word meaning 'child,' is used as a masculine noun meaning 'son.' Note also the masculine form *hyā*, this.

[ No. 75.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KUN<sup>a</sup>BĀŪ DIALECT.

(DISTRICT CHANDA.)

कोनि एका मानसाले दोघ लेकर होते । त्या पैकी लहान बापाले म्हनते, बापा माहा मालमत्तेचा हिस्सा मले येवाचा तो दे । मंग त्यान लेकाले धन वाटून देछा । मंग थोड्या रोजान लहान लेकरु सार जमा करून दूरच्या मुलखात गेला । आनिक त्या ठिकानी उधक्रेपना करून आपली जमा वरवात केली । मंग त्याची सारी जिनगी वरवात झाल्या-वर त्या मुलखात मोठा माहाग्र पडला । त्या-करिता त्याले नुपर पडली । तऱ्हा तो त्या मुलूखच्या एका मोठ्या मानसाच्या-जवर जाऊन राहेला । मंग त्यान त्याले डुकर चाराले आपल्या वावरात पाठवला । तऱ्हा डुकर टोकर खात होते, त्या-वर त्यान आपल पोटा भराव अस त्याले वाटल, म्हनून कोनीच त्याले काही देछ नाही । मंग तो सुदी-वर येऊन म्हनाला, माभ्या बापाच्या घरी कितीकाच चाकराले पोटाभर भाकर मिळते, व मी भुकेन मरतो । मी येथून आपल्या बापा-कड जाऊन त्याले म्हनील की, ये बापा मी देवाच्या विरुध व तुभ्या सामने पाप केल आहे । आज-पासून तुम्हा लेक म्हनाले मी योग्य नाही । तू आपल्या येका चाकरा-वानी मले ठेव । मंग तो उठून आपल्या बापा-कड गेला ॥



[ No. 75.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

KUN<sup>4</sup>BĀṬ DIALECT.

(DISTRICT CHANDA.)

## TRANSLITERATION AND TRANSLATION.

Kōni ēkā mān<sup>4</sup>sā-lē dōgha lēk<sup>4</sup>ra hōtē. Tyā-paikī lahān  
*A-certain one man-to two sons were. Them-from-among the-younger*  
 bāpā-lē mhan<sup>4</sup>tē, 'bāpī, māhā māl<sup>4</sup>matte-tsā hissā ma-lē yēvā-tsā tō  
*father-to says, 'father, my the-property-of the-share me-to to-come that*  
*dē.'* Maṅg tyā-na lēkā-lē dhan vātūn dēllā. Maṅg thōdyā  
*give.' Then him-by sons-to wealth having-divided was-given. Then a-few*  
 rōdzā-na lahān lēk<sup>4</sup>ru sara jamā karūn dār<sup>4</sup>chyā mul<sup>4</sup>khāt  
*days-in the-younger son all together having-made far-off into-country*  
*gēlā. Ānik tyā thikānī udh<sup>4</sup>lē-panā karūn āp<sup>4</sup>li jamā*  
*went. And that at-place spendthriftness with his-own property*  
 bar<sup>4</sup>bāt kēli. Maṅg tyā-chī sārī jin<sup>4</sup>gi bar<sup>4</sup>bāt dzhālyā-var  
*squandered was-made. Then him-of all property squandered becoming-on*  
 tyā mul<sup>4</sup>khāt mōthā mālāgr pad<sup>4</sup>lā Tyā-karitā tyā-lē nupar pad<sup>4</sup>li.  
*that in-country mighty dearness fell. That-for him-to difficulty fell.*  
 Tavhā tō tyā mulūkh<sup>4</sup>chyā ēkā mōthyā mān<sup>4</sup>sā-chyā-dzavar dzāūn  
*Then he that country-inhabiting one great man-of-near having-gone*  
 rāhēlā. Maṅg tyā-na tyā-lē dukar tsārā-lē āp<sup>4</sup>lyā vāv<sup>4</sup>rāt pāthav<sup>4</sup>lā. Tavhā  
*lived. Then him-by him-to pigs to-graze his-own into-field was-sent. Then*  
 dukar tōkar khāt hōtē, tyā-var tyā-na āp<sup>4</sup>la pōt bharāva asa  
*pigs husks eating were, that-on him-by his-own belly should-be-filled so*  
 tyā-lē vāt<sup>4</sup>la; mhanūn kōnī-ts tyā-lē kāhī dēlla nāhī.  
*him-to it-appeared; therefore (by-)any body-even him-to anything was-given not.*  
 Maṅg tō sudi-var yēūn mhanālā, 'mājhyā bāpā-chyā gharī kitikā-ts  
*Then he senses-on having-come said, 'my father-of at-house several*  
 tsāk<sup>4</sup>rā-lē pōt-bhar bhākar mī<sup>4</sup>tē; va mī bhukē-na mar<sup>4</sup>tō. Mī yēthūn  
*servants-to belly-full bread is-got; and I hunger-with die. I here-from*  
 āp<sup>4</sup>lyā bāpā-kaḍa dzāūn tyā-lē mhanīl kī, "yē, bāpā, mī  
*my-own father-to having-gone him-to will-say that, "oh father, (by-) me*  
 Dēvā-chyā virudh va tujhyā sām<sup>4</sup>nē pāp kēla āhē. Ādz-pāsūn tudzhā  
*God-of against and of-thee before sin made is. To-day-from thy*  
 lēk mhanā-lē mī yōgy nāhī. Tū āp<sup>4</sup>lyā yēkā tsāk<sup>4</sup>rā-vānī ma-lē thēv."  
*son say-to I worthy am-not. Thou thy-own one servant-like me place."*  
 Maṅg tō uṭhūn āp<sup>4</sup>lyā bāpā-kaḍa gēlā.  
*Then he having-arisen his-own father-to went.*



## MĀHĀRĪ.

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvāris and Dhēds, and their dialect has been returned as Māhārī or Dhēdi. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāṭhī of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal'bi of the district. See pp. 157 and ff., and 351 and ff.

Māhārī has been returned from Chhindwara and Chanda. The revised figures are as follows :—

Chhindwara	.	.	.	.	.	.	.	.	.	9,000
Chanda	.	.	.	.	.	.	.	.	.	10,000
										<hr/>
TOTAL										19,000

The Māhārī of Chhindwara is, in all essential points, identical with the usual Marāṭhī dialects of the district. Compare forms such as *istū*, fire; *is*, twenty; *dōrē*, eyes, *pānī*, water; *mī asal*, I shall be; *tō mārīn*, he will strike. The cerebral *ḍ* between vowels is pronounced as a cerebral *r*; thus, *paṛlā*, he fell. Note forms such as *mār<sup>tan</sup>*, they kill; *mān<sup>sā</sup>-na tyā-lē tēv<sup>lan</sup>*, the man kept him; *uḥ<sup>lōn</sup>*, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, *mī tuḥī tāk<sup>ri</sup> kēlō*, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara.

[No. 76.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## MĀHĀRĪ DIALECT.

(DISTRICT CHHINDWARA.)

येका मानसाले दोघे पोर होते। त्यात लहान पोरग बापाले म्हनते की, बापा, आमचा हिस्सा आमाले दे। तऱ्हा त्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला। मग लाहऱ्या पोरान आपला हिस्सा घेतला, मग तो दुसऱ्या मुलखा-मंघी फीराले गेला। तेथी त्यान आपला हिस्सा ख्याल तमाशात उडून देला। जऱ्हा जवरचा समदा पैसा सरला, तऱ्हा त्या मुलखांत मोठा कार पडला। तऱ्हा त्याले खावा पीयाले मोठी वीपत गेली। मग तो त्या मुलखांत भल्या मानसाची चाकरी कराले लागला। मग त्या भल्या मानसान त्याले आपल्या वावराचे डुकर राखाले टेंवलन। त्याँ खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी भाला। तेभी भुस कोनी खावाले न दे। मग त्याचे डोरे उघडले। मग त्यान म्हतले की, माहा बापाचे येथी लागेत चाकर आहत ;



त्याइले पोटा-पकसा जास्त खावाले भेटते, व मी येथे भुकेन मरतो । तव्हा मी आता बापाचे येथी जातो, अन त्याले म्हनतो की, मी तुम्हा देवाचा चोर आहे । या-वर मी तुह पोरग होय अस म्हनतलन तर वर नाही । तु मले आपल्या येथी चाकर ठेव । अस बोलून उठलो अन बापा जवर आलो ॥

### TRANSLITERATION AND TRANSLATION.

Yēkā mān'sā-lē dōghē pōra hōtē. Tyāt lahān pōr'ga bāpā-lē  
*Certain a-man-to two sons were. In-them the-younger son father-to*  
 mhan'tē ki, 'bāpā, ām-tsā hissā āmā-lē dē.' Tavhā tyā-na āp'lyā  
*says that, 'father, our share us-to give.' Then him-by his-own*  
 mālā-tsā hissā dōghā pōrā-lē karūn dēlā. Mag lāh'nyā pōrā-na  
*property-of a-share two sons-to having-made was-given. Then the-younger son-by*  
 āp'lā hissā ghēt'lā; mag tō dus'ryā mul'khā-mandhī phīrā-lē gēlā. Tēthī  
*his-own share was-taken; then he another country-into journey-to went. There*  
 tyā-na āp'lā hissā khyāl-tamāsāt udūn dēllā. Dzavhā dzavar'tsā  
*him-by his-own share in-play-and-pleasure having-wasted was-given. When near-being*  
 sam'dā paisā sar'lā, tavhā tyā mul'khāt mōthā kār par'lā.  
*all money was-finished, then that in-country mighty famine fell.*  
 Tavhā tyā-lē khāvā-piyā-lē mōthī bīpat gēlī. Mag tō  
*Then him-to eat-drink-to great difficulty went. Then he*  
 tyā mul'khāt bhalyā mān'sā-chī tsāk'ri karā-le lāg'lā. Mag tyā  
*that in-country well-to-do a-man-of service make-to began. Then that*  
 bhalyā mān'sā-na tyā-lē āp'lyā vāv'rā-chē dukar rākhā-lē tēv'lan. Tyā-  
*well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that-*  
 khēpi dukar dzō bhusā khāt hōtē tē-ts bhus tō khāvā-lē rāji  
*time the-swine what chaff eating were that-very chaff he eat-to ready*  
 dzhālā. Tē-bhī bhus kōnī khāvā-lē na-dē. Mag tyā-chē dōrē  
*became. That-even chaff anybody eat-to not-gave. Then him-of eyes*  
 ughar'lē. Mag tyā-na mhat'lē ki, 'māhā bāpā-chē yēthī lāgēt tsākar  
*opened. Then him-by it-was-said that, 'my father-of here how-many servants*  
 āhat; tyāi-lē pōtā-pak'sā jāst khāvā-lē bhēt'tē, va mī yētha bhukē-na  
*are; them-to belly-than more eat-to meets, and I here hunger-with*  
 mar'tō. Tavhā mī ātā bāpā-chē yēthī dzātō, an tyā-lē mhan'tō ki, "mī  
*die. Therefore I now father-of here go, and him-to I-say that, "I*  
 tudzhā Dēvā-tsā tsōr āhē. Yā-var mī tuh pōr'ga hōy asa mhanat'lan  
*thy God-of thief (offender) am. This-upon I thy son am so it-was-said*  
 tar bara nāhī. Tu ma-lē āp'lyā yēthī tsākar thēv.'" Asa bōlūn  
*then proper not. Thou me thy-own at-place servant keep."* Thus having-said  
 uṭh'lōn an bāpā dzavar ālō.  
*he-arose and father near came.*



The dialect of the Mahārs of Chanda is still more closely connected with the current Marāthī of the district. There is the same tendency as in Natakānī to confound the genders; thus, *samṣat dēlhā*, property was given; *dōgghē lek'ra hōtē*, two sons (*lit.* children) were. Note also forms such as *mōllā*, for *mōḷ'ā*, broken, in *tudghā hukam kadhī mōllā nāhī*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No. 77.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

MĀHĀRĪ DIALECT.

(DISTRICT CHANDA.)

कोना येक्या माणसाले दोगवे लेकर हीते। त्यातला धाकटा बापाले म्हनाला, बापा जो मालमत्तेचा वाटा माले येवाचा असल तो दे। मंग त्यान त्याले संपत वाटून देल्हा। मंग थोड्या दिवसान धाकटा लेकर सगरी जमा करून दूर देसास गेला। मंग तेथी उठरपनान राहून आपली जमा उडवली। मंग त्यान अवघ खरचल्या-वर त्या देसात मोठा दुकार पडला। त्यासकून त्याले अडचन पडु लागली। तका तो त्या देसातील येक्या भले मानसा-जवर जाऊन राहला। त्यान तर त्याले दुकर चारास आपल्या वावरात पाठवल। तका दुकर टोकर खात हीते, त्या-वर त्यान पोठ भराव अस त्याले वाटल। मंग कोन त्याले काँही देख नाही ॥

### TRANSLITERATION AND TRANSLATION.

Kōnā	yēkyā	mān'sā-lē	dōgghē	lēk'ra	hōtē.	Tyāt'lā	dhāk'tā
A-certain	one	man-to	two	sons	were.	Them-in-from	the-younger
bāpā-lē	mhanālā,	'bāpā,	dzō	māl-mattē-tsā	vātā	mā-lē	yēvā-tsā
the-father-to	said,	'father,	what	the-property-of	share	me-to	coming
asal	tō	dē.'	Maṅg	tyā-na	tyā-lē	samṣat	vātūn
might-be	that	give.'	Then	him-by	him-to	property	having-divided
							was-given.
Maṅg	thōdyā	div'sā-na	dhāk'tā	lēk	sag'ri	dzamā	karūn
Then	a-few	days-in	the-younger	son	all	together	having-made
							distant
dēsās	gēlā.	Maṅg	tēthī	uḍhar'panā-na	rāhūn	āp'li	dzamā
to-a-country	went.	Then	there	spendthriftness-with	having-lived	his-own	property
uḍav'li.	Maṅg	tyā-na	av'gha	kharats'lyā-var	tyā	dēsāt	mōṭhā
was-squandered.	Then	him-by	whole	being-spent-upon	that	in-country	mighty



dukār paḍ<sup>a</sup>lā. Tyās<sup>a</sup>kūn tyā-lē aḍ<sup>a</sup>tsan paḍu lāg<sup>a</sup>li. Tavhā tō tyā  
*famine fell. Therefore him-to difficulty to-fall began. Then he that*  
 dēsātil yēkyā bhalē mān<sup>a</sup>sā-dzavar dzāūn rāh<sup>a</sup>lā. Tyā-na  
*country-in-from one well-to-do man-near having-gone lived. Him-by*  
 tar tyā-lē ḍukar tsārās āp<sup>a</sup>lyā vāv<sup>a</sup>rāt pāṭhav<sup>a</sup>la. Tavhā ḍukar  
*then him-to swine to-feed his-own into-field it-was-sent. Then the-swine*  
 ṭōkar khāt hōtē tyā-var tyā-na pōṭ bharāva asa tyā-lē vāt<sup>a</sup>la.  
*chaff eating were that-upon him-by belly should-be-filled, so him-to it-appeared.*  
 Maṅg kōṇa tyā-lē kāhī dēlla nāhī.  
*Then by-anybody him-to anything was-given not.*



## MARHĒṬĪ.

Marāṭhī is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhēṭī, where the neighbouring dialects of Eastern Hindī have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *ḷ* is always distinguished from the dental one, and it sounds like an *r*; thus, *yēr*, time; *yēr*, a trinket; *javar*, near. *N* becomes *n*; thus, *man<sup>o</sup>lā*, he said. *V* is dropped before *i*, *ī*, and *ē*; thus, *irudh*, against; *yēr*, Marāṭhī *vēḷ*, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhēṭī differs. The pronunciation of the palatals is the same as in Hindī; thus, *chākar*, a servant; *javar*, near. The cerebral *ḍ* after vowels is given as *r* in the second specimen; thus, *jhār*, a tree. In the Parable we find *ḍ*; thus, *paḍ<sup>o</sup>lā*, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare *man<sup>o</sup>lā*, he said; *ḍōb<sup>o</sup>nī*, a pool, Standard Marāṭhī *ḍōbhan*.

The neuter gender is constantly confounded with the masculine. Thus, *chāṅg<sup>o</sup>lā pāṅgh<sup>o</sup>rūn*, a good cloth; *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine; *āp<sup>o</sup>lā pōṭ bharāvā*, his belly should be filled. In *dōn lēk<sup>o</sup>rā hōtē*, two sons were, *lēk<sup>o</sup>rā* is the neuter plural, Standard Marāṭhī *lēk<sup>o</sup>rē*, but it is treated as a masculine, and *hōtē* is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find *hē bhāu*, this brother; *hā kā hōy*, what is this? There are, however, some traces of the ordinary Marāṭhī neuter; thus, *dhan dilē*, property was given; *(ḍōs<sup>o</sup>kā) uph<sup>o</sup>lē nakō*, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both *lā* and *lē*; thus, *pōryā-lā* and *pōrā-lē*, to the son. Note also *jhāḍā-var-nā*, from on the tree; *dōhī hātā-nā*, with both hands; *tyāsni* and *tyā-sin*, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, *mī pāp kēlō*, I did sin; *bāpā-nē dayā kēlā*, the father made compassion; *mī tyā-lē khāṭ<sup>o</sup>tā pāllō* (i.e. *pāḍ<sup>o</sup>lō*), I knocked him down. The regular passive construction, however, apparently also occurs; thus, *tumhī pāḷh<sup>o</sup>rū bhī nāhī dilā*, by-thee a-kid even not was-given; *tyā-nī dhan dilē*, he gave his property; *(mī) garā mur<sup>o</sup>ḍūn dēlā*, I wrung his neck.

The future *manīn*, I will say, also occurs in Nagpur; *jāhīn*, I will go, is probably written for *jāīn*.

To the influence of Eastern Hindī are due forms such as *bhukā*, hungry; *chālā*, gone; *pāṅgh<sup>o</sup>rāv*, put on, etc.

Note also the form *mānāvī*, i.e. *mānāvē* in *mā-lā āp<sup>o</sup>lē maj<sup>o</sup>durā-sār<sup>o</sup>khē mānāvī*, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.



[No. 78.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

MARHĒṬĪ DIALECT.

(DISTRICT BALAGHAT.)

## SPECIMEN I.

कोन्ही मानसाचे दोन लेकरा होते। त्याच मधुन नाहन्यानें वापास मनला, हे वाप, धना-मधुन जो माभा हीस्सा आहे तो माले दे। तऱ्हा त्यानी त्याले आपला धन वाटुन दिले। बहुत दिवस नाही भाले कि नाहन लेकरू समदा काही जमा करुन परदेशात नीघुन गेला आनी तेथी छीचोरी-वाजी-मधी दीवस गुमा-उन-सन्या आपला पैसा खोउन देला। जऱ्हा त्याने सर्वा काही खोउन वसला तऱ्हा त्या देशा-मधी मोठा कंताल पडला अनीख तो कंगाल भाला। अनीख तो जाउन-सनि त्या मुलकाचे येकाचे घरी राहु लागला। त्याने त्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो त्या फुलकास डुकर खात होते आपला पोट भरावा चाहात होता। त्याले कोन्ही काही खाउ नाही देत होते। तऱ्हा त्याले चेत भाला अनीख त्याने मनला, माझे वापाचे येथी कीतीक मजुरा-करता जेवन्या-सीन अधीक सैपाक होतित अनीख मी भुखा मरतो। मी उठुन-सनी आपले वापा-पासी जाहीन, अनीख त्याचे-सीन मनीन की, हे वाप मी ईश्वराचे द्रूध अनीख आपले समोर पाप केलु। मी आता आपला लेक मनन्या सारखा नाही, माला आपले मजदुरा सारखे मानावी। तऱ्हा तो उठुन-स्थानी आपले वापाचे-पासी चालला। तेऱ्हा दुरच होता की त्याचा वापाने त्यास पाहुन-स्थानी दया केला, जऱ्हा धाउन-सनी गन्यास पीतरानी चुमा घेतला। लेकाना त्यासनि मनला, हे वाप मी ईश्वराचे द्रूध अनीख आपले समोर पाप केलो। मी आता आपला लेक मनना सारखा नाही। मग वापाने आपले चाकरास सांगीतला, समध्याहुन चांगला पांघरून काढुन-सन्या त्याला पांघराव। अनीख त्याचे हाता-मधी मुदी अनीख पायात पायतन टाका। अनीख आम्ही खाउ आनी आनंद करु। काहुन का हा आमचा पुत्र मेला होता आता जीवत भाला, खोउन गेला होता आता मीरला आहे। तेऱ्हा ते आनंद करु लागले ॥



त्याचा मोठा लेकरू वावरात होता। जेव्हा तो येत होता अनीख घराचे जवर पोहचला तेव्हा वाज्याचा वो नाचाचा आवाज आर्दकला। तो त्याने आपले चाकरा-मधुन येक चाकरास आपले जवर बुलाउन-सनी पुसला, हा का होय। त्याने त्यासीन सांगीतला की, तुमचा भाऊ आला आहे। तर तुमचे बापाने चांगला भोजन केला आहे। काहुन की त्याले चांगला पावला। मग तो गुसा झाला। तव्हा तो आत-मधी नाही गेला। याचे-लार्दक त्याचा बाप बाहर येउन-सानी त्यास मनाउ लागला। त्याने बापास जबाब देला की, पहा मी इतले वर्स झाला आपली सेवा करतो अनीख मी तुमचे कोन्ही बात नाही टारलो। अनीख तुम्ही मला येक सेरीचा पाठरू भी नाही दीला की मी आपले मीताचे-संगा खुसी करतो। आपला हे लेकरू जो खराव रांडार्दके-संगा तुमचा धन खाउन वसला, जेव्हा आला तेव्हा तुमी त्याचा करीता चांगला भोजन केले। बापाने त्यास मनला, हे बिटा, तु सदा माझे-संगा आहेस। जो काही माझा आहे तो तुम्हा आहे। आनंद करावा वो खुशी करावा जरूरत होता। काहुन की, हे तुम्हा भाऊ मेला होता, आता जीवत झाला, खोउन गेला होता, आता मीरला आहे ॥



[No. 78.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

MARHĒṬĪ DIALECT.

(DISTRICT BALAGHAT.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnhī mān'sā-chē dōn lēk'rā hōtē. Tyā-ch-madhun nāh'nyā-nē  
*A-certain man-of two sons were. Them-in-from the-younger-by*  
 bāpās man'lā, 'hē bāp, dhanā-madhun jō' mājhā hīssā āhē tō  
*to-the-father was-said, 'O father, the-money-from what my share is that*  
 mā-lē dē.' Tavhā tyā-nī tyā-lē āp'lā dhan vātun dilē.  
*me-to give.' Then him-by them-to his-own money having-divided was-given.*  
 Bahut divas nāhī jhālē ki nāhan lēk'rū sam'dā kāhī jamā  
*Many days not became that the-younger son all whatever together*  
 karun par-dēsāt nighun gēlā, ānī tēthī chhīchōrī-bāji-  
*having-made into-other-country having-gone went, and there frivolousness-*  
 madhī divas gumāun-sanyā āp'lā paisā khōun dēllā. Javhā  
*in days having-passed his-own money having-lost was-given. When*  
 tyā-nē sarvā kāhī khōun vas'lā, tavhā tyā dēsā-madhī mōṭhā kantāl  
*him-by all whatever having-wasted lived, then that country-in mighty famine*  
 pad'lā, anīkh tō kaṅgāl jhālā. Anīkh tō jāun-sanī tyā mul'kā-chē yēkā-chē  
*fell, and he a-beggar became. And he having-gone that country-of one-of*  
 gharī rāhu lāg'lā. Tyā-nē tyās āp'lē vāv'rāt dukar chārāvās  
*in-the-house to-live began. Him-by to-him his-own into-the-field the-swine to-feed*  
 pāṭhav'lā. Anīkh tō tyā phul'kās dukar khāt hōtē āp'lā pōṭ  
*was-sent. And he that husks the-swine eating were his-own belly*  
 bharāvā chāhāt hōtā; tyā-lē kōnhī kāhī khāu nāhī dēt hōtē.  
*should-be-filled wishing was; him-to anybody anything to-eat not giving were.*  
 Tavhā tyā-lē chēt jhālā, anīkh tyā-nē man'lā, 'mājhō bāpā-chē  
*Then him-to consciousness became, and him-by it-was-said, 'my father-of*  
 yēthī kitik majurā-kar'tā jēv'nyā-sin adhik saipāk hōtēt, anīkh  
*at-place how-many servants-for eating-than more cookings become, and*  
 mī bhukhā mar'tō; mī ūṭhun-sanī āp'lē bāpā-pāsī jāhīn, anīkh tyā-chē-sin  
*I hungry die; I having-arisen my-own father-near will-go, and him-of-to*  
 manin kī, "hē bāp, mī Īśv'rā-chē irūdh anīkh āp'lē samōr pāp  
*will-say that, "O father, I the-Lord-of against and your-own before a-sin*  
 kēlu, mī ātā āp'lā lēk man'nyā sār'khā nāhī. Mā-lā āp'lē  
*made, I now you-own son to-be-called like am-not. Me-to your-own*



maj'durā-sār'khē mānāvī." "Tavhā tō uṭhun-syānī āp'lē bāpa-chē-  
*servant-like should-be-considered.*" "Then he having-arisen his-own father-of-  
 pāsī chāl'lā. Tēvhā dura-ch hōtā kī tyā-chā bāpā-nē tyās pāhun-  
*near went. Then at-a-distance (he-)was that him-of father-by to-him having-*  
 syānī dayā kēlā, javhā dhāun-sanī garyās pīt'rā-nī chumā ghēt'lā.  
*seen pity made, then having-run to-the-neck the-father-by kiss was-taken.*  
 Lēkā-nā tyās-nī man'lā, 'hē bāp, mī Īśv'rā-chē irūdh anikh āp'lē samōr  
*The-son-by to-him it-was-said, 'O father, I the-Lord-of against and your-own before*  
 pāp kēlō. Mī ātā āp'lā lēk man'nā sār'khā nāhī.' Mag bāpā-nē  
*sin made. I now your-own son to-be-called like am-not.' Then the-father-by*  
 āp'lē chāk'rās sāngīt'lā, 'sam'dhyā-hun chāng'lā pāngh'rūn kādhun-sanyā  
*his-own to-servant it-was-told, 'all-than good covering having-taken-out*  
 tyā-lā pāngh'rāv; aniklī tyā-chē hātā-madhī mudī anikh pāyāt pāy'tan ṭākā;  
*him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put;*  
 anikh āmhi khāu ānī ānand karu. Kāhun kā hā ām-chā putra  
*and we shall-eat and joy shall-make. Because that this our son*  
 mēlā hōtā, ātā jivat jhālā; khōun gēlā hōtā, ātā mīr'lā āhē.' Tēvhā tē ānand  
*dead was, now alive became; lost gone was, now got is.' Then they joy*  
 karu lāg'lē.  
*to-make began.*

Tyā-chā mōthā lēk'rū vāv'rāt hōtā. Jēvhā tō yēt hōtā anikh  
*Him-of the-elder son in-the-field was. When he coming was and*  
 gharā-chē-javar pūhach'lā tēvhā vājyā-chā vō nāchā-chā āvāj āik'lā.  
*the-house-of-near arrived then music-of and dancing-of sound was-heard.*  
 Tō tyā-nē āp'lē chāk'rā-madhun yēk chāk'rās āp'lē-javar bulāun-sanī  
*Then him-by, his-own servants-from-among one to-servant of-himself-near having-called*  
 pus'lā, 'hā kā hōy?' Tyā-nē tyā-sin sāngīt'lā kī, 'tum-chā bhāu ālā-āhē.  
*it-was-asked, 'this what is?' Him-by him-to it-was-told that, 'your brother come-is.*  
 Tar tum-chē bāpā-nē chāng'lā bhōjan kēlā-āhē. Kāhun kī tyā-lē  
*Therefore your father-by good a-feast made-is. Because that him-to*  
 chāng'lā pāv'lā.' Mag tō gusā jhālā. Tavhā tō āt-madhī nāhī gēlā.  
*safe is-found.' Then he angry became. Then he inside not went.*  
 Yā-chē-lāik tyā-chā bāp bāhar yēun-sānī tyās manāu lāg'lā. Tyā-nē  
*Therefore him-of father out having-come to-him to-entreat began. Him-by*  
 bāpās jabāb dēlā kī, 'pahā, mī it'lē varsa jhālā āp'lī  
*to-the-father reply was-given that, 'see, I so-many years became your-own*  
 sēvā kar'tō, anikh mī tum-chē kōnhī bāt nāhī ṭār'lō; anikh tumhī  
*service do, and I your any speech not avoided; and you*  
 ma-lā yēk sērī-chā pāṭh'rū bhī nāhī dilā kī mī āp'lē mitā-chē  
*me-to one she-goat-of a-young-one even not gave that I my-own friends-of*  
 saṅgā khusī kar'tō. Āp'lā hē lēk'rū jō kharāb rāṇḍāi-chē  
*with pleasure might-make. Your-own this son who bad harlots-of*



saṅgā tum-chā dhan khāun vas<sup>a</sup>lā, jēvhā ālā tēvhā tumī  
*with your money having-eaten lived, when came then by-you*  
 tyā-chā-karitā chāṅg<sup>a</sup>lā bhōjan kēlē.' Bāpā-nē tyās man<sup>a</sup>lā, 'hē bēṭā,  
*him-of-for good a-feast was-made.' The-father-by to-him it-was-said, 'O son,*  
 tu sadā mājhē-saṅgā āhēs; jō-kāhī mājhā āhē tō tujhā āhē. Ānand  
*thou always of-me-with art; whatever mine is that thine is. Joy*  
 karāvā vō khuṣī karāvā jarūrat hōtā. Kāhun kī hē  
*should-be-made and pleasure should-be-made necessary was. Because that this*  
 tujhā bhāū mēlā hōtā, ātā jīvat jhālā; khōun gēlā hōtā, ātā mir<sup>a</sup>lā-āhē.  
*thy brother dead was, now alive has-become; lost gone was, now got-is.'*



[ No. 79.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

MARHETI DIALECT.

(DISTRICT BALAGHAT.)

## SPECIMEN II.

मी त्या पोऱ्याला आपल्या सांगात जांबुर खावाले नेलो होतो। मी येका मोठ्या भाडा-पासी गेलो, मंग त्या भाडा-वर चंगलो। पोरगा भाडा-च्या खाली उभा होता। मी वरताऊन जांबुर टाकत होतो, पोरगा काही जांबुर खात होता अन काही ठेवत होता। मी मंग भाडा वरना उतरलो अन त्या पोऱ्याले घेऊन घरा-कड येत होतो। मोठ्या त्या-पासी आलो, मंग मी त्याचा गरा दोही हाताना धरून त्याले खालता पाहो, त्याच्या गया-वर टोंघरा ठेऊन गरा मुरडून देला। थोड्या घेरा-मंधी पोरगा फडफडून मरून गेला। तो मेला तव्हा त्याच्या कानातल्या दोन बाऱ्या अन हातातल्या तीन घेरा काढाल्या अन कव्यात ठेवल्या। मंग त्या पोऱ्याले उचलून डोवनीत फेकून देलो, त्याचा डोसका मंग चिखलात दावून देलो, उफले नको म्हणून, मंग मी आपल्या घराले चाला गेलो। येक कलार माभ्या घराले आला अन मले दारूच्या दुकाना-वर घेऊन गेला। तेथ त्या पोऱ्याचा बाप तलास करत आला अन माभ्या-सीन पुसू लागला, पोरगा तुभ्या सांगा-मंधी जांबुर खावाले आला होता तो कोठी गेला। मी म्हंतलो मी नाही जानत। वडू लोक जमा भाले। समदे मिरून पोऱ्याले त्या-वर पाह्याले गेले। तेंधा-वर मी आपल्या घराले पळून गेलो। एक रोज माहाराच्या वाडीत लपून होतो। मंग दूसऱ्या रोजी तेथून निघून तिन दीसात मंडल्या मंधी गेलो। तेथ पोलीसान मला धरला ॥



[No. 79.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

MARHETĪ DIALECT.

(DISTRICT BALAGHAT.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Mi tyā pōryā-lā āp<sup>lyā</sup> sāngāt jāmbur khāvā-lē nēlō-hōtō.  
*I that boy-to of-myself with the-jāmun-fruit eat-to brought-had.*  
 Mi yēkā mōṭhyā jhārā-pāsī gēlō, maṅg tyā jhārā-var chaṅg<sup>lō</sup>.  
*I a big tree-near went, then that tree-upon climbed.*  
 Pōr<sup>gā</sup> jhārā-chyā-khālī ubhā hōtā. Mi var<sup>tāun</sup> jāmbur  
*The-boy of-the-tree-under standing was. I above-from jāmun-fruit*  
 tākāt hōtō, pōr<sup>gā</sup> kāhi jāmbur khāt hōtā, an kāhi ṭhēvat  
*throwing was, the-boy some jāmun-fruit eating was, and some keeping*  
 hōtā. Mi maṅg jhārā-var<sup>nā</sup> utar<sup>lō</sup>, an tyā pōrā-lē ghēūn  
*was. I then the-tree-from descended, and that boy-to having-taken*  
 gharā-karā yēt hōtō. Mōṭhyā taryā-pāsī ālō, maṅg mī tyā-chā  
*house-to coming was. The-great tank-near came, then I him-of*  
 garā dōhī hātā-nā dharūn tyā-lē khāl<sup>tā</sup> pālō, tyā-chyā garyā-var  
*neck both hands-with having-caught him-to down felled, his neck-on*  
 tōngh<sup>rā</sup> ṭhēūn garā mur<sup>dūn</sup> dēlā. Thōryā yērā mandhī  
*the-knee having-placed the-neck having-twisted was-given. A-little time within*  
 pōr<sup>gā</sup> phar<sup>pharūn</sup> marūn gēlā. Tō mēlā tavhā tyā-chyā kānāt<sup>lyā</sup>  
*the-boy having-gurgled having-died went. He died then his ear-in-from*  
 dōn bāryā an hātāt<sup>lyā</sup> tin yērā kāhālyā, an  
*two ear-rings and hands-in-from three armlets were-taken-out, and*  
 kadhyāt ṭhēv<sup>lyā</sup>. Maṅg tyā pōrā-lē uch<sup>lūn</sup> dōb<sup>nīt</sup>  
*in-the-waist-band were-put. Then that boy-to having-lifted in-the-pool*  
 phēkūn dēlō, tyā-chā dōs<sup>kā</sup> maṅg chikh<sup>lāt</sup> dābūn  
*having-thrown gave, his head then in-mud having-pressed*  
 dēlō, uph<sup>lē</sup> nakō mhanūn, maṅg mī ap<sup>lyā</sup> gharā-lē chālā  
*gave, float-up should-not therefore, then I my-own house-to gone*  
 gēlō. Yēk kalār mājhyā gharā-lē ālā, an ma-lē dārū-chyā  
*went. One kalār my house-to came, and me-to liquor-of*  
 dukānā-var ghēūn gēlā. Tētha tyā pōrā-chā bāp talās karat  
*shop-to having-taken went. There that boy-of father enquiry making*  
 ālā; an mājhyā-sūn pusū lāg<sup>lā</sup>, 'pōr<sup>gā</sup> tujhyā-sāngā-mandhī  
*came; and of-me-with to-ask began, 'the-boy of-thee-with*



jāmbur	khāvā-lē	ālā	hōtā	tō	kōṭhī	gēlā ?	Mī
jāmun-fruit	eat-to	come	was	he	where	went ?	I
mhanṭ'ḷō,	'mī	nahī	jānat.'	Babhū	lōk	jamā	Sam'dē
said,	'I	not	know.'	Many	people	gathered	All
mirūn	pōrā-lē	taryā-var	pāvā-lē	gēlē.	Tendhā-var	mī	
together	boy-to	tank-on	see-to	went.	In-the-meantime	I	
āp'lyā	gharā-lē	parūn	gēlō.	Ēk	rōj	māhārā-chyā	
my-own	house-to	having-run	went.	One	day	a-mahār-of	
vārīt	lapūn	hōtō.	Maṅg	dūs'ryā	rōjī	tēthūn	
in-a-courtyard	having-hidden	I-was.	Then	the-second	in-day	there-from	
niṅghūn	tin	dīsāt	Maṇḍ'lyā	mandhī	gēlō.	Tētha	pōlisā-na
having-gone	three	in-days	Mandla	into	went.	There	the-police-by
ma-lā	dhar'lā.						
me-to it-was-caught.							

### FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmun-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy's neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop. There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmun-fruit; where has he gone?' I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the courtyard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.



## NATAKĀNĪ.

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Chanda district, the principal language of which is Telugu. Its base is the common Marāṭhī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short *a* is often pronounced as an open *o*, and *ō* is sometimes written instead; thus, *mōṇṭlōn* and *maṇṭlan*, it was said; *na-kō* and *nō-kō*, it is not proper.

Long vowels are constantly shortened; thus, *mi*, I; *ti*, she; *tyā-cha bāp*, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as *ch*, *j*, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, *mājā* and *mājhā*, my.

The various genders are no longer correctly distinguished. Thus, we find *tyā-lē dayā ālā*, him-to pity came; *tyā-lē rāg ālā*, him-to anger came.

There are no instances of the relative pronoun, participles being apparently used instead; thus, *ḍukrā khāllā pōtu-nē*, swine eaten husks-with, with the husks which the swine ate; *tū sāṅglāsa aikat*, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in *n*; thus, *mi jātan* and *jyātō*, I go; *mi mantōn*, I say; *tujhā bhāū ālan*, thy brother has come; *māhag paḍlan*, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in *lan*; thus, *mi pāp kēlan*, I did sin; *mi vāṭ pāklan*, I looked at the way; *tū pilu nahī dēlan*, thou didst not give a kid; *tō* (and *tyā-na*) *maṇṭlan*, he said, and so forth.

Note also forms such as *khāunu*, we should eat; *rāhunu* and *rāhun*, we should remain; *pāyē*, see; *jyāy*, go. The final *u* in *khāunu*, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.



[No. 80.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले। त्यातला लाहान बापा-संगा मंटलन, बापा, माज्या तन्निमीचा माल मले दे। त्यास माल समदा वाटून घातलन। मंग लाहान लेकरु आपला माल घेऊन दूर देसाले निंगून गेला। दिमाक काम करून माल दवडलन। समदा माल दवडला-वर ते देसात मोठा माहग पडलन। त्याले काहि नव्हतन। ते देसातले एका मानसा-पासि जाऊन नवकर राहिलन। त्याले त्यान दगडात डुकरे चाराले धाडून देलन। डुकरा खाछा पोतुने पोट भरलन। त्याले कोनि काहि नाहि देलन। तवार त्यान मंटलन, माझे बापा-जवर किति नवकरले खायले पियले आहे। मी अन्ना नाहिसो मरून जातन। मी उठून बापा-जवर ज्यातो त्याले मन-तोन, बापा मि तुझे-पुरे आकाशा-पुरे पाप केलन। आज-पासून तुजे लेक मनु नोको। तुजे नवकरा-मंदे मले कर। तो उठला, बापा-जवर गेला। तो दूर आहे तवर त्याले त्याडुने पाहालन। त्याले दया आला। धाऊन गया-वर पडलन, मूका घेतलन। त्याले लेकरु मनाला, बापा मि आकाशा-पुरे तुजे-पुरे पाप केलन। आज-पासून तुजे लेक मनु नको। बाप नवकराले मनाला धड फडकि घेऊन ये, त्याले घाल। त्याले हाताले मुंदि घाल, पायाले वाहना घाल। आम्हि खाउनु सुखा-कुन राहुनु। काहेले मनाल तर मक्का लेक मरून गेला फिरून वाचला, सुटून गेला फिरून मिरारा। ते सुख पडू लागले ॥

त्याचा मोठा लेक दगडात होता। तो जवर घरा-जवर आला, नाच गाना ऐकलन। एक नवकराले बोलावलन, काय मनून खबर घेतलन। तो त्याले मनाला, तुम्हा भाऊ आलन, तुम्हे बाप खाना वाडलन, तो चांगला आला मनून। त्याले राग आलि, आत नाही जाऊन त्याचा बाप बाहिर आला, त्याले वत-मिलाडनन। तो बापा-संगा मंटलन, मि भू रोज-पासून तुम्हे-जवर आहे। तू संगलास ऐकत आहे। तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नही देलन। अता तुम्हा लेक आल्यासाठी, तो माल रागडाले घातलन, त्याले तू अन्ना घातलन। तो मनाला, लेका, तू माजे-संगा आहेस। मज-जवर आहे समद तुजाच। आपन सुखा-कुन राहुन संभमकुन राहुन। काहेले मंटल्यास तुम्हा भाऊ मरून गेला फिरून वाचला, सुटून गेला फिरून सपडला ॥



[ No. 80.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ekā mām'sā-lē dōghē lēk'rē rāhilē. Tyāt'lā lāhān bāpā-saṅgā  
 One man-to two sons were. Them-in-from younger father-to  
 maṇṭ'lan, 'bāpā, mājyā takshimī-chā māl ma-lē dē.' Tyās māl sam'dā  
 said, 'father, of-me division-of property me-to give.' To-them property all  
 vātūn ghāt'lan. Maṅg lāhān lēk'rū āp'lā māl ghēūn dūr  
 having-divided put. Then the-younger son his-own property having-taken far  
 dēsā-lē niṅgūn gēlā. Dimāk kām karūn māl davad'lan.  
 a-country-to having-gone-forth went. Riotous work having-done property he-squandered.  
 Sam'dā māl davad'lā-var tē dēsāt mōṭhā māhag paḍ'lan.  
 Whole property being-wasted-upon that in-country great dearness fell.  
 Tyā-lē kāhi navh'tan. Tē dēsāt'lē ekā mām'sā-pāsi jāūn  
 Him-to anything was-not. That country-in-from one man-near having-gone  
 nav'kar rāhīlan. Tyā-lē tyā-na daṇḍāt dukrē chārā-lē dhādūn dēlan.  
 servant (he-)lived. Him-to him-by into-field swine graze-to having-sent was-given.  
 Dukrā khāllā pōtu-nē pōṭ bhar'lan. Tyā-lē kōni kāhi nāhi dēlan.  
 Swine eaten husks-with belly (he-)filled. Him-to anyone anything not gave.  
 Tavār tyā-na maṇṭ'lan, 'mājhē bāpā-javar kiti nav'kar-lē khāy-lē piy-lē  
 Then him-by it-was-said, 'my father-near how-many servants-to eat-to drink-to  
 āhē. Mī annā nāhisō marūn jātan. Mī uṭhūn bāpā-javar  
 is. I food having-not-got having-died am-going. I having-arisen father-near  
 jyātō tyā-lē mantōn, "bāpā, mī tujhē-purē ākāśā-purē pāp kēlan.  
 go him-to will-say, "father, by-me of-thee-before heaven-before sin is-done.  
 Āj-pāsūn tujē lēk manu nōkō. Tujē nav'karā-mandē ma-lē kar." ' Tō uṭh'lā,  
 Today-from thy son say do-not. Thy servants-among me-to make." ' He arose,  
 bāpā-javar gēlā. Tō dūr āhē tavar tyā-lē tyāi-nē pāhālan. Tyā-lē dayā  
 father-near went. He far is then him-to him-by it-was-seen. Him-to compassion  
 ālā. Dhāūn garyā-var paḍ'lan, mūkā ghēt'lan. Tyā-lē lēkru manālā, 'bāpā,  
 came. Having-run neck-upon he-fell, kiss took. Him-to son said, 'father,  
 mī ākāśā-purē tujē-purē pāp kēlan. Āj-pāsūn tujē lēk manu  
 by-me heaven-before of-thee-before sin is-done. Today-from thy son say



nakō.' Bāp nav<sup>a</sup>karā-lē manālā, 'dhaḍ phaḍ<sup>a</sup>ki ghēūn yē, tyā-lē do-not.' *The-father servant-to said, 'best robe having-taken come, him-to ghāl. Tyā-lē hātā-lē mundi ghāl; pāyā-lē vāh<sup>a</sup>nā ghāl. Āmhi khāunu put. Him-to hand-to a-ring put; feet-to shoes put. We will-eat sukhā-kun rāhunu. Kāhē-lē manāl tar, majhā lēk marūn gēlā, pleasure-with let-us-live. Why (if-)you-will-say then, my son having-died went, phirūn vāch<sup>a</sup>lā; suṭūn gēlā, phirūn mirārā.'* Tē sukh-paḍū lāg<sup>a</sup>lē. *again was-saved; lost went, again was-obtained.' They to-be-merry began.*

Tyā-chā mōṭhā lēk daṇḍāt hōtā. Tō javar gharā-javar ālā, nāch-gānā *His elder son in-field was. He when house-near came, dancing-singing aik<sup>a</sup>lan. Ēk nav<sup>a</sup>karā-lē bōlāv<sup>a</sup>lan, kāy manūn khabar ghēt<sup>a</sup>lan. Tō tyā-lē heard. One servant-to he-called, what saying news he-took. He him-to manālā, 'tujhā bhāū ālan, tujhē bāp khānā vāḍ<sup>a</sup>lan, "tō chāng<sup>a</sup>lā ālā," said, 'thy brother came, thy father dinner served, "he good came," manūn.'* Tyā-lē rāg āli; āt nāhi jāūn, tyā-chā bāp bāhir ālā, *having-said.' Him-to anger came; inside not having-gone, his father out came, tyā-lē bat-milāḍ<sup>a</sup>nan. Tō bāpā-saṅgā maṇṭ<sup>a</sup>lan, 'mi bhū rōj-pāsūn him words-caused-to-unite. He father-to said, 'I many days-from tujhē-javar āhē; tū sāṅg<sup>a</sup>lāsa aikat āhē; tari-pan tū dōsti-tōn of-thee-near am; thou told-so hearing I-am; still thou friends-with santōsh paḍā-lē manūn ēk sēri-cha pilu nāhi dēlan. Atā tujhā merriment enjoy-to therefore one she-goat-of young-one not gavest. Now thy lēk ālyāsāṭi, tō māl rāṇḍā-lē ghāt<sup>a</sup>lan, tyā-lē tū annā ghāt<sup>a</sup>lan.' Tō son coming-for, he property harlots-to put, him-to thou food puttest.' He manālā, 'lēkā, tū mājē-saṅgā āhēs; maj-javar āhē, sam<sup>a</sup>da tujā-ch. Āpan said, 'son, thou of-me-with art; me-with is, all thine-alone. We sukhā-kun rāhun sambhram-kun rāhun; kāhē-lē maṇṭ<sup>a</sup>lyās, happiness-with should-remain eagerness-with should-remain; why if-you-say, tujhā bhāū marūn gēlā, phirūn vāch<sup>a</sup>lā; suṭūn gēlā, phirūn sapad<sup>a</sup>lā.' thy brother having-died went, again lived; lost went, again was-found.'*



[ No. 81.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

NATAKĀNĪ DIALECT.

(DISTRICT CHANDA.)

## SPECIMEN II.

## A POPULAR TALE.

एके गावा-मंदे वीरप्पा मनाचा लेकर राहिलन । एके दिसि त्याचि बाप त्याले  
बोलाविलन । त्याले भाजिचि टोपलि देलन । आपले दोस्तिले देयाले सांगितलन ।  
मंग वीरप्पा टोपलि डोकि-वर घेतलन, अभिरामम्मा-जवर जाऊन ते तिले दिलन ।  
भाजि घेऊन अभिरामम्मा मनालि, माझे लरका वीरप्पा तूसाठि भू रोज भ्याले वाट  
पाहलन । तूसाठि चांगला इनाम राखलन । वीरप्पा मनाला, ब्रये, कयचा इनाम ।  
ति मनालि काहि रोजा-मंगे तू दोन गोरवड्ड पाखरे मांगितलन, तुले हेतु नाहि  
का । तवर त्याने हेतु आहे मंटलन, कोठे आहे मनून खबर घेतलन । हे पाये,  
दोन पाखरे पंजरा-मंदे आहे मंटलन । या-मंदे तुले येक दूसरे तुझे भावाले ।  
आपले घराले बेस ज्याय, वाटे-वर आलस करू नकु । तू घराले जाऊन तवर पंजरा  
भाकून ठेव । मंग वीरप्पा कुसीने गेलन । तो आपले दोस्तिले मनाला, या पंजरात  
दोन चांगले पाखरे आहेत ॥

## TRANSLITERATION AND TRANSLATION.

Ekē gāvā-mandē Virappā manā-obā lēk'rū rāhilaṇ. Ekē disī tyā-chē  
One village-in Virappā called a-boy lived. One day his  
bāp tyā-lē bōlāvilan; tyā-lē bhājē-chi ṭōp'li dēlan; āp'lē dōsti-lē  
father him-to called; him-to vegetable-of a-basket gave; his-own friend-to  
dēyā-lē sāngit'lan. Maṅg Virappā ṭōp'li dōki-var ghēt'lan, Abhirāmammā-javar  
give-to he-told. Then Virappā the-basket head-upon took, Abhirāmammā-near  
jāūn tē ti-lē dilan. Bhāji ghēūn Abhirāmammā manāli,  
having-gone that her-to gave. Vegetable having-taken Abhirāmammā said,  
'mājhē larkā Virappā, tūsāṭhi bhū rōj jhyālē vāt pāh'lan,  
'my (dear) boy Virappā, thee-for many days became (thy-)way was-looked-at,  
tūsāṭhi chāṅg'lā inām rākh'lan.' Virappā manālā, 'bayō, kay-chā inām?'  
thee-for good reward was-kept.' Virappā said, 'lady, what-of reward?'



Ti manāli, 'kāhi rōjā-maṅgē tū dōn gōr'vaṅka pākḥ'rē māṅgit'lan, tu-lē  
*She said, 'some days-ago thou two gōrvaṅk birds didst-ask, thee-to*  
 hētu nāhi kā?' Tavar tyā-nē, 'hētu āhē,' maṅṭ'lan, 'kōṭhē  
*recollection not what?' Then him-by, 'recollection is,' it-was-said, 'where*  
 āhē,' manūn khabar ghēt'lan. 'Hē pāyē, dōn pākḥ'rē pañj'rā-mandē  
*is,' so-saying news was-taken. 'This see, two birds cage-in*  
 āhē,' maṅṭ'lan. 'Yā-mandē tu-lē yēk dūs'rē tujhē bhāvā-lē. Āp'lē  
*are,' (she) said. 'These-among thee-to one the-other thy brother-to. Thy-own*  
 gharā-lē bēs jyāy, vātē-var ālas karū-na-ku. Tū gharā-lē  
*house-to well (carefully) go, the-way-on laziness do-not-make. Thou house-to*  
 jāūn tavar pañj'rā jhākūn ṭhēv.' Maṅg Virappā kusī-nē  
*having-gone then the-cage having-closed keep.' Then Virappā gladness-with*  
 gēlan. Tō āp'lē dōsti-lē manālā, 'yā pañj'rāt dōn chāṅg'lē pākḥ'rē  
*went. He his-own friend-to said, 'this in-cage two good birds*  
 āhēt.  
*are.'*

### FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Virappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Virappā took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, 'my dear Virappā, I have been on the look-out for you for many days. I have a good reward for you.' Virappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Gōrvaṅka birds. Don't you remember?' Then he said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Virappā went happy away and said to his friend, 'two good birds are in this cage.'



## KATIA OR KATIYĀI.

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāi in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows :—

Chhindwara . . . . .	18,000
Narsinghpur . . . . .	700
TOTAL . . . . .	<u>18,700</u>

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhī and Hindī. The phonetical system is Hindī, and not Marāṭhī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāṭhī rather than Hindī, especially in Chhindwara.

The case suffixes are partly Marāṭhī and partly Hindī; thus, *ghōryā-chā*, of a horse; *jhāḍ-kē*, of a tree; *gharī*, *gharāt*, and *ghar-mē*, in the house; *kis'banō-chē sāth*, in company with harlots.

The same is the case with the personal pronouns, thus, *mē*, *mī* and *maī*, I; *mē-nē*, by my; *mājhā* and *māhā*, my; *ham* and *āmhī*, we; *tyā-nē* and *tā-nē*, by him; *tis-mē-sē* and *tin-mē-sē*, from among them; *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundēli.

The verb substantive usually takes the Marāṭhī form; thus, *āhē*, he is; *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is; *thā*, he was.

The past tense of finite verbs is usually formed by adding an *l*-suffix; thus, *gēlā*, he went; *kar<sup>l</sup>lē*, I did; *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan*; thus, *bōlan*, he said; *karan*, he did; *dētan*, and once *dētān*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.



[No. 82.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KATİYĀI OR KATĪĀ DIALECT.

(DISTRICT CHHINDWARA.)

## SPECIMEN I.

कोई आदमीचे दोन लेंकरे होते। तिसमेंसे नहानने बापला बोलन, दादा संपतमेंसे जो हिस्सा हो तो माला दे। तब ताने अपनी संपत दोनई-ला बाटी देतम। मुतक दिन नहीं जाले के नहान लेकर सबला एकट्ठा करीसन दूर देसला चाला गेला और तथी लच्चापनमें दिन खोई देतन अपनी संपतला डड़ई देतन। जब तो सब कुछ उड़ई देतन तब तो देसमें बड़ा काल पड़ी गेला और तो कंगाल बनी गेला। और तो जाईसन तो देसचे आदमीचे बीचमें एकच्या इथी राह लागला ज्याने ताला आपला खेतमें सोरी चरउला पोहोचु देतलेन। और तो तें कोदेस जो सोरी खाता है आपना पोट भरा चाहत था। और ताला कोई कुछ नहीं देत था। तब ताचे दिलमें समज आली और ताने बोलन के, माभा बापचे कितछे चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुकक मरते आय। मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलिन, दादा मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। मैं फिर तुमचा लेकर कहावनेचा लायक नइया, माला तुमच्या मजूरमि-लुक एकचे बराबर करा। तब तो उठीसन अपने बाप जोरे चालला। पर तो दूरी होता के ताचे बापाने ताला देखीसन दरेग आला और दौड़ीसन ताचे गरामें मिलीसन चुमा घेतन। लेकरने ताला बोलन, दादा, मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। और फिर तुमचा लेकर मैं बोलीच्या लायक नइया। पर बापाने आपला नौकरला सांगले सब लुक चांगला कपड़ा निकारीसन ताला लिवाई द्या और ताचे हाथमें मुंदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की हा माभा लेकर मरी गेला होता फिर जीता जाला, खाही गेला होता फिर मिछा आहे। तब ते खुशी करो लागले ॥

ताचा बड़ा लेकर खेतमें होता। और जब तो येत होता और घरचे जोरे पोहचला तब बाजा और नाचचा आवाज ऐकन। और ताने अपने नौकरमि-लुक एकला आपने जोरे बुलाईसन पूछन, हा काय होई राहिला है। ताने ताला बोलन



के, तुम्हा भाऊ आला है और तुमचा बापने चांगला खावला बनवला है। हाचे लिये के ताला अच्छा मिछा है। पर ताने क्रोध करन और भीतर जाना नहीं चाहून। हाचे लिये ताचा बापने बाहेर निकरीसन ताला मनऊ लागला। ताने बापला जवाब देतन के, देखो में द्रुतले वरस लुके आपची सेवा करत होते और कभी आपची बातला मेने नहीं तोड़ली। और माला तुमने कभी एक ठोला पाठ भी नहीं दितले के में अपने दोस्ताचा साथ खुशी करता। पर तुमचा हा लेकर के जाने किसवनोचे साथ आपची संपत खदया करन जब तो आला तब आपन ताचे लाने अच्छा खावला केला है। बापने ताला बोलन, लेकर तु हमेस माझे जोरे राहता और जो कुछ माझा है सो तुम्हा है। पर खुशी होना और खुशी करना चाहिये होता। कहा की, हा तुम्हा भाऊ मरी गेला होता सो फिर जीता जाला आहे खोवार्द गेला होता फिर मिछा है ॥



[No. 82.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KATİYĀI OR KATĪĀ DIALECT.

(DISTRICT CHHINDWARA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-chē dōn lēk'rē hōtē. Tis-mē-sē nahān-nē bāp-lā  
*A-certain man-of two sons were. Them-in-from the-younger-by the-father-to*  
 bōlan, 'dādā, sampat-mē-sē jō hissā hō tō mā-lā dē.' Tab  
*it-was-said, 'father, property-in-of which portion may-be that me-to give.' Then*  
 tā-nē ap'nī sampat dōn-i-lā bāṭi dētām. Mut'kē din nahī jālē kē  
*him-by his property both-to having-divided was-given. Many days not became that*  
 nahān lēkur sab-lā ēkaṭṭhā kari-san dūr dēs-lā chālā gēlā, aur  
*the-younger son all together having-made far country-to departed went, and*  
 tathī lachchāpan-mē din khōi-dētan, ap'nī sampat-lā urai dētām.  
*there debauchery-in days passed, his property having-squandered gave.*  
 Jab tō sab kuchh urai dētām tab tō dēs-mē baṛā kāl  
*When he all anything having-squandered gave then that country-in great famine*  
 paṛi gēlā, aur tō kaṅgāl banī gēlā. Aur tō jāi-san tō  
*having-fallen went, and he destitute having-become went. And he having-gone that*  
 dēs-chē ād'mī-chē bīch-mē ēk-chyā ithī rāhū lāg'lā, jyā-nē tā-lā āp'lā khēt-  
*country-of men-of midst-in one-of there to-live began, whom-by him his field-*  
 mē sōri charaū-lā pōhōchu dēt'lēn. Aur tō tē kōdēs jō sōri khātā  
*in swine feeding-for to-attain was-given. And he that husk which swine eating*  
 hai āp'nā pōṭ bharā chāhat thā. Aur tā-lā kōi kuchh nahī dēt thā.  
*are his belly to-fill wishing was. And him-to anybody anything not giving was.*  
 Tab tā-chē dil-mē samaj āli, aur tā-nē bōlan kē, 'mājhā bāp-chē  
*Then his heart-in sense came, and him-by it-was-said that, 'my father-of*  
 kit'chhē chāk'rā-lā pōṭ luk bhāk'rī banat hōti, aur māi bhuk-lukak  
*how-many servants-to belly than bread being-obtained was, and I hunger-with*  
 martē āy. Māi uṭhī-san ap'nē bāp jōrē jāisan aur tā-lā bōlin,  
*dying am. I having-arisen my father near having-gone again him-to will-say,*  
 "dādā, mē-nē Bhag'vān-chē gharī aur tum-chē sām'nē pāp kar'lē āhē. Māi  
*'father, me-by God-of in-house and you-of before sin done is. I*  
 phir tum-chā lēkur kahāvanē-chā lāyak naīyā. Mā-lā tum-chyā majūr-mi-luk  
*again your son being-called-of worthy not-am. Me your servants-of*



ěk-chē barābar karā.”” Tab tō uṭhī-san ap'nē bāp jōrē chāl'lā. Par tō  
*one-of like make.”” Then he having-arisen his father near went. But he*  
 dūrī hōtā kē tā-chē bāpā-nē tā-lā dēkhī-san darēg ālā, aur daurī-san  
*far was that his father-by him having-been compassion came, and having-run*  
 tā-chē garā-mē mili-san chumā ghētan. Lēkur-nē tā-lā bōlan,  
*his neck-on having-joined kiss was-taken. The-son-by him-to it-was-said,*  
 ‘dādā, mē-nē Bhag<sup>v</sup>ān-chē gharī aur tum-chē sām<sup>n</sup>ē pāp kar<sup>l</sup>ē āhē. Aur  
*‘father, me-by God-of in-house and you-of before sin done is. And*  
 phir tum-chā lēkur maī bōli-chyā lāyak naīyā.’ Par bāpā-ne āp<sup>l</sup>ā  
*again your son I saying-of worthy not-am.’ But the-father-by his*  
 naukar-lā sāng<sup>l</sup>ē, ‘sab luk chāng<sup>l</sup>ā kap<sup>r</sup>ā nikārī-san tā-lā  
*servants-to it-was-said, ‘all than good cloth having-brought him-to*  
 livāi dyā, aur tā-chē hāth-mē mundī aur pāv-mē mōch<sup>r</sup>ī  
*having-applied give, and him-of hand-on ring and feet-on shoes*  
 livāi dyā, aur ham achchhā khāi-san aur khuśī karā, kā-kī  
*having-applied give, and we good having-eaten again merry make, because*  
 hā mājhā lēkur mari gēlā hōtā, phir jītā jālā; khvāhī gēlā  
*this my son having-died gone was, again alive became; lost gone*  
 hōtā, phir millā āhē.’ Tab tē khuśī karō lāg<sup>l</sup>ē.  
*was, again found is.’ Then they merriment to-make began.*

Tā-chā barā lēkur khēt-mē hōtā. Aur jab tō yēt hōtā  
*His elder son field-in was. And when he coming was*  
 aur ghar-chē jōrē pōbach<sup>l</sup>ā, tab bājā aur nāch-chā āvāj aikan.  
*and house-of near arrived, then playing and dance-of sound was-heard.*  
 Aur tā-nē ap'nē naukar-mi-luk ěk-lā āp'nē jōrē bulāi-san pūchhan,  
*And him-by his servants-from one-to his near having-called it-was-asked,*  
 ‘hā kāy hōi rāhilā hai?’ Tā-nē tā-lā bōlan kē,  
*‘this what having-become being is?’ Him-by him-to it-was-said that,*  
 ‘tujhā bhāū ālā hai, aur tum-chā bāp-nē chāng<sup>l</sup>ā khāv-lā  
*‘thy brother come is, and your father-by good eating-for*  
 banav<sup>l</sup>ā-hai, hā-chē liyē kē tā-lā achchhā millā-hai.’ Par tā-nē krōdh  
*arranged-is, this-of for that him-to well met-is.’ But him-by anger*  
 karan, aur bhitar jā-nā nahī chāhūn. Hā-chē liyē tā-chā bāp-nē  
*was-made, and inside to-go not wished. This-of for his father-by*  
 bāhēr nik<sup>r</sup>ī-san tā-lā manaū lāg<sup>l</sup>ā. Tā-nē bāp-lā javāb dētan  
*out having-gone him to-entreat began. Him-by father-to answer was-given*  
 kē, ‘dēkhō, mē it<sup>l</sup>ē baras lukē āp-chī sēvā karat hōtē,  
*that, ‘see, I so-many years from your-Honour’s service doing was,*  
 aur kabhī āp-chī bāt-lā mē-nē nahī tō<sup>r</sup>lī. Aur mā-lā tum-  
*and ever your-Honour’s word me-by not was-broken. And me-to you-*



nē kabhī ēk ṭhōla pāṭh bhī nahī dit'lē, kē mē ap'nē dōstā-chā  
*by ever one single kid even not was-given, that I my friends-of*  
 sāth khuśī kar'tā. Par tum-chā hā lēkur kē jā-nē kis'banō-chē  
*with merry might-make. But your this son that whom-by harlots-of*  
 sāth āp-chī sampat khaīyā karan, jab tō ālā tab  
*with your-Honour's property devoured was-made, when he came then*  
 āpan tā-chē lānē achchhā khāv-lā kēlā hai.' Bāp-nē tā-lā  
*your-Honour-by him for good feast-to made is.' The-father-by him-to*  
 bōlan, 'lēkur, tu hamēs mājhē jōrē rāh'tā, aur jō-kuchh mājhā  
*it-was-said, 'son, thou always me-of near art, and whatever mine*  
 hai, sō tujhā hai. Par khuśī hōnā aur khuśī kar'nā chāhiyē hōtā,  
*is, that thine is. But merry to-be and merry to-make proper was,*  
 kahā-kī hā tujhā bhāū marī gēlā hōtā, sō phir jītā jālā  
*because this thy brother having-died gone was, he again alive become*  
 āhē; khōvāī gēlā hōtā, phir millā hai.'  
*is; being-lost gone was, again found is.'*



[No. 83.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KATIYĀI OR KATIĀ DIALECT.

(DISTRICT NARSINGHPUR.)

## SPECIMEN II.

एक भना-चँ दोन लेकरे होते । तिनमेंसे छोटे लेकरने अपने बापला बोलले के, जो घरी जो धन आहे सो माँभा हिस्सा सो माना दुन दे । तब बापने तिल्ले अपना धन बाँटु दिलले । ककु दिनोंचें पीछूँ नाहुन लेकर अपना धन-दौलत घुँके परदेशला चला गेला । तेचूँ गँवारी चालसे सब धन बरबाद करू दिलले । जब कोरा रहूँ गेला तो देश-पे बड़ा काल पड़ला । तहीं तो भूखों मरों लगला । तहीं तो कोई देसु-आदमी-खाँ नौकर लगु गेला । ताह्ना ताने सुँगरियाँ चरोँला राखले । जब तो सुँगरियोंचीं खाँवची जूठनपेनू अपना पोतु भरोँ चाहले, कोई आदमी ताह्ना ककु न देत होता । जब तो खबर-पै आला तब बोली लगला, ऐ माँभे दैय्या, जब माँभे बाप-खाँ कितते आदमीँला पोतु-भर खाँवला मिलत होता, और बचु रहात होता । और मैं भूखों मरते आहें । अब मैं उठकेँ बापचें जोरे जाँते और अब बोलहीं, दादा मीने तूजे साम्हने परमेश्वरचा दोष करले है । अब भी तूजे लेकर बोललों लाखतूँ नहीं टाले । अपने नौकरोँ एक घाँई माना सोई राँखू घेआ । जब तो उठुँके ठाड़ा जाला, और अपने बापचें जोरे गेला । बापने दूरेनू आवत देखूँ घिल्ले ताँचा-ऊपर दया करले, और ताह्ना दौरजँके गल्लसे लगुँअँ घिल्ले और चूमा घिल्ले । तब लेकरने बोलले, हे दादा मीने तूजे साम्हने परमेश्वरचाँ कसूर करले हैं । मी तूजे लेकर कहाँले लोग नहीं राले । पै बापने अपने नौकरोँला हुक्म दिलले, नौनेचे नौने उन्हेँ आन्ह ताह्ना नोन्हेँ पहरन देआ । और एक जोड़ी पनन्हेँ पाँवला । चला सब जीवाँ, और मँजा करियेँ । काँयसे अब हा लेकरचा नया जन्म जाला । हा हथनु जाँतूँ राला होता, फिर मिछा । हाँ तरहतूँ मौज सब करोँ लगले ॥

जैठा लेकर ते वक्त खेतपे होता । लौटचीं घर आवतीं वक्त ताह्ना नाँच गाँनचा ऐरा सुन पड़ला । नौकरोँ-पे एक भनाँलाँ ठरेँके ताह्ना पूछले जो काया है । तब ताँने जवाप दिलले, तूजा नाहिन भैया एँकू गेला है । और ताँचे बापनूँ ताह्ना नोनहा



भला लौटला देखूंचे खुशी भलो मनोले । तब तो हाँ मुनूँके तो गुस्सा जानह, और घरूँ नहीं जाय चाहें । जब ताचा बाप निकरूंचे ताळ्हा मनो लगला । लेकरने बोलले, जब मी दादा तूँजी वरसोंती गोसल करले हैं । जब मीने तुमसे कही कोई नहीं टारली । जब तूने नान्हा वोकरा कबहुँ नहीं दिलस, तो चन-संग खुशी मनोते । जब नाहिन लेकरतें तब ताँने तुमचा धन गँवारीमें खो दिलले जबसें मुरकूँके घरी आल्हे, तुम सबला पुन्य आटूराले आहा । जब तो बापने ज्वाप दिलले हे बेटा, तूँ रात-दिन माँभे जोरे आसे, तो धन माँभे-जोरे आहै, सो सब तूजा आहै । तूजा नाहिन भाज मरू गेछा होता लोफिर जी उठला तबतो हिराजँ गेछा होता, तब मिछा होता । तैसे आ खुशी मनोआ और खुशी जान्हे ॥



[No. 83.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KATIIYĀI OR KATIĀ DIALECT.

(DISTRICT NARSINGHPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk jhanā-chē dōn lēkurē hōtē. Tin-mē-sē chhōtē lēkur-nē  
*One person-of two sons were. Them-in-from the-younger son-by*  
 ap'nē bāp-lā bōl'lē kē, 'jō gharī jō dhan āhē sō  
*his-own father-to was-said that, 'what in-the-house what wealth is that*  
 mājhā hissā sō mā-nā dun-dē.' Tab bāp-nē til-lē ap'nā  
*my share that me-to give.' Then the-father-by them-to his-own*  
 dhan bāṭu dil'lē. Kachhu dinō-chē pīchhū nāhun lēkur ap'nā  
*wealth dividing was-given. A-few days-of after the-younger son his-own*  
 dhan-daulat ghū-kē par-dēs-lā challā gēlā. Tēchū gāvārī-  
*property having-taken foreign-country-to moved went. There vulgar-*  
 chāl-sē sab dhan bar'bād-karū dil'lē. Jab kōrā rahū  
*conduct-in all wealth having-squandered was-given. When destitute to-become*  
 gēllā tō dēs-pē barā kāl par'lā. Tahī tō bhūkhō marō  
*went then the-country-in great famine fell. Then he of-hunger to-die*  
 lag'lā. Tahī tō kōi dēsu-ād'mī-khā naukār lagu-gēllā. Tā-lhā  
*began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to*  
 tā-nē sūgariyā charō-lā rākh'lē. Jab tō sūgariyō-chī khāv-chī jūṭhan-pēnū  
*him-by swine to-graze was-kept. Then he swine-of eating-of remains-with*  
 ap'nā pōṭu bharō chāh'lē. Kōi-ād'mī tā-lhā kachhu na dēt hōtā.  
*his-own belly to-fill desired. Anybody him-to anything not giving was.*  
 Jab tō khabar-pai ālā tab bōlō lag'lā, 'ai mājhē Daiyyā, jab  
*When he senses-on came then to-speak began, 'O my God, since*  
 mājhē bāp-khā kit'tē ād'mō-lā pōṭu-bhar khāv-lā milat hōtā;  
*my father-with how-many men-to belly-full eat-to obtained was;*  
 aur bachu rahāt hōtā. Aur māī bhūkhō martē āhē. Ab māī  
*and saved remaining was. And I of-hunger dying am. Now I*  
 uṭh-kē bāp-chē jōrē jātē aur ab bōl'hō, "dādā, mī-nē tūjē  
*having-arisen father-of near go and now will-say, "father, me-by of-thee*  
 sāmhnē Par'mēśvar-chā dōsh kar'lē hai. Ab-bhī tūjē lēkur bōl'lō lākh'tū  
*before God-of sin done is. Now-also thy son to-call worthy*



nahī tālē; ap<sup>nē</sup> nauk<sup>rō</sup> ēk ghāī mā-nā sōi rākhū ghēā.”  
*not became; thy-own servants-among one like me-to also keeping take.”*

Jab tō uthū-kē thārā jālā, aur ap<sup>nē</sup> bāp-chē jōrē gēllā.  
*Then he having-arisen standing became, and his-own father-of near went.*

Bāp-nē dūrē-nū āvat dēkhū-ghillē tã-chā-ūpar dayā kar<sup>lē</sup>; aur  
*The-father-by from-a-distance coming to-see-was-taken him-upon pity was-made; and*  
 tā-lhā daurāū-kē galla-sē lagūā-ghillalē aur chūmā ghillē. Tab  
*him-to having-run the-neck-by it-was-embraced and kiss was-taken. Then*  
 lēkur-nē bōl<sup>lē</sup>, ‘hē dādā, mī-nē tūjē sām<sup>h</sup>nē Par<sup>mē</sup>svar-chā  
*the-son-by it-was-said, ‘O father, me-by of-thee before God-of*  
 kasūr kar<sup>lē</sup> haī, mī tūjē lēkur kahā-lē lōg nahī rālē.’ Pai bāp-nē  
*offence done is, I thy son to-see fit not lived.’ But the-father-by*  
 ap<sup>nē</sup> nauk<sup>rō</sup>-lā hukm dil<sup>lē</sup>, ‘nōnē-chē nōnē un<sup>hē</sup>  
*his-own servants-to order was-given, ‘good-of good a-cloth*  
 ān<sup>h</sup> tā-lhā nōn<sup>hē</sup> pah<sup>an</sup> dēā, aur ēk jōrī pan<sup>n</sup>hē pāv-lā. Chalā sab  
*bring him-to good clothes give, and one pair shoes for-the-feet. Come all*  
 jēvā aur mājā kariyē. Kāy-sē ab hā lēkur-chā nayā janm  
*let-us-eat and merriment make. Because now this son-of new birth*  
 jālhā. Hā hāthan-nu jātū rālā hōtā, phir millā. Hā  
*has-become. This hands-from going become was, again was-obtained. This*  
 tarah-tū mauj sab karō lag<sup>lē</sup>.  
*manner-in merriment all to-make began.*

Jēthā lēkur tē-vakt khēt-pē hōtā. Laut<sup>chī</sup> ghar āv<sup>tī</sup>  
*The-elder son at-that-time the-field-in was. Returning to-home coming*  
 vakt tā-lhā nāch gān-chā airā sun-par<sup>h</sup>lā. Nauk<sup>rō</sup>-pē  
*at-the-time him-to dancing singing-of sound to-his-hearing-fell. The-servants-from*  
 ēk jhanā-lā tarē-kē tā-lhā pūch<sup>h</sup>lē, ‘jō kāyā hai.’ Tab tã-nē jvāp  
*one person-to having-called him-to it-was-asked, ‘this what is.’ Then him-by reply*  
 dil<sup>lē</sup>, ‘tūjā nāhin bhaiyā ēkū gēllā hai; aur tã-chē bāp-nū tā-lhā  
*was-given, ‘thy younger brother having-come gone is; and his father-by him-to*  
 nōn<sup>h</sup>ā bhalā laut<sup>lā</sup> dēkhū-chē khuśī bhalō manōlē.’ Tab tō hā sunū-kē  
*good well returned having-seen happy good considered.’ Then he this having-heard*  
 tō gussā jānah, aur gharū nahī jāy chāhē. Jab tā-chā bāp nik<sup>rū</sup>-chē  
*he angry became, and in-the-house not to-go wished. Then his father coming-out*  
 tā-lhā manō lag<sup>lā</sup>. Lēkur-nē bōl<sup>lē</sup>, ‘jab mī, dādā, tūji bar<sup>sō</sup>-tī gōsal  
*him-to to-entreat began. The-son-by it-was-said, ‘while I, father, thy for-years service*  
 kar<sup>lē</sup>-hāī; jab mī-nē tum-sē kahī kōī nahī tār<sup>lī</sup>, jab tū-nē nānhā bōk<sup>rā</sup>  
*have-done; while me-by thy word ever not was-transgressed, still thee-by small a-goat*  
 kab-hū nahī dilas, tō chan-saṅg khuśī manōtē. Jab  
*ever not was-given, so-that friends-with merry I-might-have-made. When*



nāhin lēkur-tē tab tā-nē tum-chā dhan gāvāri-mē khō-dil<sup>l</sup>ē,  
*the-younger son then him-by your wealth vulgar-living-in is-squandered,*  
 jab-sē mur<sup>k</sup>ū-kē gharī ālhē tum sab-lā punya ātūrālē-āhā.' Jab-tō  
*as-soon-as having-returnd to-home has-come by-you all-to a-feast given-is.' Then*  
 bāp-nē jvāp dil<sup>l</sup>ē, 'hē bētā, tū rāt-din mājhē-jōrē āsē, tō  
*the-father-by answer was-given, 'O son, thou night-and-day of-me-near art, what*  
 dhan mājhē-jōrē āhai sō sab tūjā āhai. Tūjā nāhin bhāū marū-gellā hōtā,  
*wealth of-me-near is that all thine is. Thy younger brother dead-gone was,*  
 lō-phir jī uṭh<sup>l</sup>ā; tab-tō hirāñ gellā hōtā, tab millā hōtā. Taisē ā  
*again alive arose; then lost gone was, then obtained was. Therefore now*  
 khuśī-manōā, aur khuśī jānhē.'  
*merriment-celebrate, and merry shall-make.'*



### BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāṭhī is surrounded by Chhattisgarhī and other dialects of Eastern Hindi in the north, and by Gōṇḍī and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāṭhī with any of these dialects.

Farther to the east we find another Aryan language, Oṛiyā. A dialect of this language, Bhatrī, is spoken in the Bastar State, and forms a kind of connecting link between Oṛiyā and the language of the central portion of Bastar. This latter is known as Hal'bi, and is a curious mixture of Oṛiyā, Chhattisgarhī, and Marāṭhī. Some minor dialects in Raipur and Kanker, such as Bhunjiā, Nāhari, and Kamāri, have several points of analogy with Hal'bi, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows :—

Hal'bi . . . . .	104,971
Bhunjiā . . . . .	2,000
Nāhari . . . . .	482
Kamāri . . . . .	3,743
TOTAL . . . . .	<u>111,196</u>

These dialects are the only one which can claim to be intermediary between Marāṭhī and Oṛiyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

### HAL'BI.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (2,841). In Madras they are classed as a sub-division of the Gōṇḍs. In Berar they are weavers, and most of them are found in Ellichpur.

Hal'bi, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Hal'bi specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows :—

Bastar . . . . .	96,181
Kanker . . . . .	5,000
Chanda . . . . .	3,500
Bhandara . . . . .	150
Raipur . . . . .	140
TOTAL . . . . .	<u>104,971</u>



Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mah'ri. This dialect has, however, proved to be identical with Hal'bi. It is probably the dialect returned as Mēhari in the 1891 Census Report. According to the same authority the Hal'bi of Bastar comprises several minor dialects, Adkuri, Bastari, Chandāri, Gachikolo, Mēhari, Mirgāni, Muria, and Śunḍi. No information is available with regard to these so-called dialects. Bastari simply means the language of Bastar, and of the 3,500 speakers of Hal'bi returned from Chanda 1,300 have been stated to speak Bastari and not Hal'bi. Mēhari is the language of the low-caste Mēhars or Mahārs. The Murias or Marias are mentioned by Colonel Glasfurd in his *Papers relating to the Dependency of Bustar...Selections* from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal'bi district and live as cultivators. Most of them speak a Gōṇḍ dialect. The Śunḍis are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōṇḍ. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oriyā Rajas. Their sections are partly totemistic, but include the names of two or three Oriyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōṇḍ descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōṇḍ.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oriyā, Chhattisgarhī, and Marāṭhī. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāṭhī and not as Hal'bi. No specimens have been received from Chanda and Raipur, and the remarks on Hal'bi grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasfurd, in his *Papers relating to the Dependency of Bustar*, quoted above, pp. 46 and f., describes it as follows:—

'The first [*i.e.* Hal'bi] closely resembles the Chuteesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostanee word is taken and a Muratha termination added; thus the Mooreas around the Jagdulpore say *mī daktō nahī*, I did not see. Here we have the pronoun Muratha and the verb, a Hindostanee word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindee words; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Hulbas and Mooreas, and may be said to be subdivided into the Purja or Tugara and Bhuttra dialects. It is spoken by all in Jagdulpore, from the Rajah to the lowest of his subjects.'

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal'bi.

**Pronunciation.**—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable; thus, *ballō* and *bōllō*, he said; *ma-kē* and *mō-kē*, to me. Similarly *ai* interchanges with *ui*; thus, *mai* and *mui*, I; *bailā* and *builā*, an ox. Compare also *būbā* and *bābā*, a father.

*E* is always marked as long. It is however probably short in words such as *ebē*, now; compare *abē* and *ibe*.



*ai* and *ē*, *au* and *ō*, respectively, are sometimes interchanged; thus, *maĩ* and *mē*, I; *gailō* and *gēlō*, he went; *kaunī* and *kōnī*, somebody.

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hūn* and *hun*, he; *jānē* and *jānē*, I know.

The palatals are pronounced as in Hindī, and not as in Marāṭhī; thus, *mō-chō*, my; *puchh'ō*, he asked. *Chh* seems, however, to be occasionally pronounced as *s*, for in the specimens received as illustrating the Mah'ri dialect we find *chhām'nē*, in the presence of.

The cerebral *ḍ* between vowels has usually the Marāṭhī sound of *ḍ*, but is sometimes also pronounced *r* as in Chhattisgarhī; thus, *badē dukāl paḍ'li*, a great famine arose; *kap'rā*, cloth. The pronunciation as *r* seems to be more used in the so-called Mah'ri than in Hal'bī proper.

The cerebral *ṇ* has become dental as in the Marāṭhī of the Central Provinces and in Chhattisgarhī; thus, *kōnī*, somebody.

The cerebral *l* sometimes becomes *r*; thus, *parā*, run; *bērā*, at the time; *pōrā*, the *Pōlā* festival. It is impossible to decide whether this pronunciation is due to the influence of Hindī or to that of the Marāṭhī of the Central Provinces. Compare Hindī *bēr*, Marāṭhī *yēr*, time; Hindī *parānā*, Marāṭhī *paḷ'nē*, to run. In most cases, however, a dental *l* corresponds to Marāṭhī *l*; thus *milētē*, it will be got; *dukāl*, famine.

Hal'bī uses *b* like Hindī, Oṛiyā, etc., where Marāṭhī has *v*; thus, *bēr*, Marāṭhī *vēl* or *yēr*, time; *bīs*, Marāṭhī *vis* or *is*, twenty.

The cerebral *śh* is pronounced as *kh*; thus *manukh*, a man.

Initial *h* has a rather faint sound. Compare *hūṭ* and *hūṭ*, a camel; *ham* and *am*, we; *un* and *hun*, he.

Note *pēj'pānī* instead of *mēj'mānī*, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattisgarhī than with Marāṭhī.

**Nouns.**—*Bitā*, a person, is sometimes used as a kind of definite article. Thus, *bāp-bitā*, the father; *bēlā-bitā-kē*, to the son.

**Gender.**—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāṭhī; thus, *lēkā*, a child, a son.

**Number.**—The plural is formed as in Chhattisgarhī by adding *man*; thus, *bābā-man*, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning 'many,' 'all,' etc. Thus, *hun* and *hun-man*, they; *naukar sabō-kē*, to the servants; *khubē ghōḍā*, horses; *jugē ghōḍā*, horses.

**Case.**—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattisgarhī and Oṛiyā. In one instance we find an oblique plural formed by adding *in*; thus, *bhutiār-in-chō*, of the servants. Compare Chhattisgarhī *an*.

The usual case suffixes are as follows :—

Dat.	<i>kē</i> .
Abl.	<i>lē</i> , <i>lagē-lē</i> .
Gen.	<i>chō</i> , <i>kē</i> .
Loc.	<i>mē</i> , <i>nē</i> .



Of these only the genitive suffix *chō* agrees with Marāṭhī *tsā, chī, chē*. The dative suffix *kē* corresponds to Chhattisgarhī *kā*; compare Mālwi and Bihārī *kē*. The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattisgarhī *le* and *ke* respectively, while the locative suffix *mē* must be compared with Chhattisgarhī *mā*, Awadhī and Bihārī *mē*.

There is no proper instrumental. Thus, 'with ropes' is translated *ḍōri-saṅgē*; 'with a stick' is *baḍ'gī-mē*. In Kanker we occasionally find a suffix *nē* denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāṭhī or Hindī. Thus, *musā-nē nariālō sun'lō*, the mouse heard the cry; *bāgh-nē phāndō-sē nik'lan rah'lō*, the tiger was getting out of the net.

Instead of the dative suffix *kē* the Kanker specimens sometimes use *kō*; thus, *bāp-kē*, to the father; *bāgh-kō*, to the tiger. Final *ē* and *ō* are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes *lē, lō, and sē*. Thus, *bahin-lē*, from a sister; *phāndō-sē*, from the net. *Lō* occurs in *sab-lō uttam*, best, and is, perhaps, no real ablative suffix but the Marāṭhī suffix *lā* in *tyāt-lā*, from among them, etc. Compare, however, the *l*-suffix of the ablative in Gōṇḍī and *luk*, from, in Katiyāi.

The genitive suffix *chō* does not change for gender and number; thus, *Bhag'vān-chō hukum*, God's command; *tu-chō nāv*, thy name; *un-chō bahin*, his sister; *mō-chō bāp-chō khubē bhutī-bitī-man-kē*, to many servants of my father's. Occasionally we find *chē* instead of *chō*; thus, *bāp-chē purē*, before the father.

The suffix *kē* occurs in instances such as *ghōḍā-kē pāt-nē*, on the back of the horse; *nāch-kē gajar*, the sound of dancing. In Kanker we also find *kā*; thus, *āp'lō yē-chē dāyā-kā bad'lā*, a reward for this your compassion. Here *āp'lō* corresponds to Marāṭhī *āp'lā*; *yē* is Chhattisgarhī, and the suffix *chē* Marāṭhī; while *dāyā-kā* is high Hindī. Even Rājāsēkhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, *mō-chō bāp ghar-mē*, in my father's house.

The locative suffix *nē* is perhaps related to Telugu *na*, Gōṇḍī *nē*. Thus, *pāt-nē*, on the back; *huni nānī kuriyā-nē*, in that small house.

**Adjectives** do not change for gender and number; thus, *baḍē*, or *baḍō, bēḷā*, the elder son; *tu-chō sēvā*, thy service; *āp'lō dhan*, your property.

**Numerals.**—The numerals will be found in the list of words. They are almost the same as in Chhattisgarhī. *Gōḷōk*, one, is also used in Bhatrī. *Dui*, two, corresponds to Bhatrī and Oriyā *dui*. In Kanker we find the Chhattisgarhī form *dō*. *Chhaḥ*, six; *das*, ten; *bīs*, twenty; *pachās*, fifty; *sau*, hundred, are pure Chhattisgarhī and have nothing to do with Marāṭhī. Note also the addition of *ṭhan* in *dui ṭhan bēḷā*, two sons; compare Chhattisgarhī *dū-ṭhan*, exactly two.

**Pronouns.**—The following are the personal pronouns :—

<i>mui, muī, mai, maī, mē, I.</i>	<i>tui, tuī, tū, thou.</i>
<i>mō-kē, ma-kē, to me</i>	<i>tu-kē, to thee.</i>
<i>mō-chō, mā-chō, my</i>	<i>tu-chō, tōr, thy.</i>
<i>(h)amī, ham-man, we</i>	<i>tum(i), you.</i>
<i>(h)am-chō, (h)amar, our</i>	<i>tum-chō, tamar, your.</i>



The final *i* in *hamī*, *tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-i*, that, he. *Hun* is also written *un* and is regularly inflected; thus, *hun-chō*, his; *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that; *yē*, this; *jē*, *jō*, and *jaun*, who; *kōn*, genitive *kā-chō*, who? *kāy*, what?

**Verbs.**—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is *ralā*, *ralē*, *ralī*, and *ralō*; 'he had compassion' is translated *dayā karlē* and *dayā karlō*.

A particle *nā* is often added; thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāō-nā*, go; *mui hiṇḍlē-nā*, I have walked; *jāc-nā*, let us go; *mārēndē-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

The usual present tense of the verb substantive is inflected as follows:—

Singular—1 *āsē*  
2 *āsīs*  
3 *āsē*

Plural—1 *āsū*.  
2 *āsās*.  
3 *āsāt*.

Other forms are *āyē* and *hāy*, I am; *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Marāṭhī than to those used in Chhattisgarhī. The corresponding past tense is formed from the same base as in Chhattisgarhī by adding the *l*-suffix of Marāṭhī and Oṛiyā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular—1 *ralē* and *ralī*.  
2 *ralā*, *ralē*, *ralī*.  
3 *ralō*, *ralē*, *ralī*, and *ralā*.  
Plural—1 *ralē*, *ralā*, and *ralō*  
2 *ralās*, and *ralē*.  
3 *ralē*, *ralā*, *ralī*, and *ralō*.

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, *mui piyē-sē*, I drink; *tui mār'sīs*, thou strikest; *amī mārē-sē*, we strike; *ham jāū-sē*, we go; *hun-man bōl'sat*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *mai mār'lē*, *mār'li*, and *mār'lā*, I struck; *mai lār'lō*, I transgressed; *mui gēlō*, and *gēlā*, I went; *mui hōlē*, I became; *tui gēlā*, and *gēlis*, thou wentest; *tui mār'li(s)*, thou struckest; *hun mār'lō*, *mār'lā*, and *mār'lē*, he struck; *lōhū hōlē sē*, blood had become (attached); *hamī mār'lū*, we struck; *tumī dēkh'lās*, you saw, etc.



Another past tense is formed by adding a *b*, and not an *l*-suffix. Thus, *maĩ kar<sup>a</sup>bē-sē*, I have done; *mō-kē mār<sup>a</sup>bā-āsat*, they struck me, I am struck. Compare the remarks under the head of participles below.

Solitary forms are *balē*, he said; *rahē*, they were; *bāchē*, it is left; *chhōdēn-thātī*, he released; *diyō*, he gave.

The characteristic sign of the future is *dē*, or, occasionally, *tē*; compare the present participle. Thus, *maĩ mārēn-dē*, I shall strike; *bōlan-dē*, I will say; *hun dē-dē*, he will give; *ham mārūn-dē*, we will strike; *hun-man mārēn-dē*, or *mār-dē*, they will strike; *milē-tē*, it will be got. *Sē* is sometimes used instead of *dē*. Thus, *maĩ kar<sup>a</sup>ū-sē*, I will do; *tui diyā-sē*, or *dē-sē*, thou wilt give; *tum mārā-sē*, you will strike. In *ham mār<sup>a</sup>vā*, we will strike; *puchhūvā*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihārī. *Dihō*, I shall give, on the other hand, is Chhattisgarhī.

The imperative is usually formed without any suffix; thus, *bas*, sit; *jā*, go. An honorific imperative is sometimes formed by adding *ās*; thus, *diyās* and *dēs*, give; *ānās*, bring; *mārās*, strike. In the second person plural we sometimes find the Marāṭhī form in *ā*, and sometimes the Chhattisgarhī form in *ō*; thus, *rākhā*, keep; *dēkhō*, see. Forms such as *khēlū*, let us play; *hōlū*, let us be, occur in Mahārī.

*Participles*.—The present participle is sometimes formed as in Chhattisgarhī and sometimes as in Oṛiyā. Thus, *karat*, doing; *jātē*, going; *ṭār<sup>a</sup>tē*, transgressing; *sōu (ralē)*, sleeping (he was). Other forms are *karandē*, doing; *mār-dē*, striking, and probably also *mārē* in *mārē-sē*, (I) strike; *nikalan (rahalō)*, (he was) getting out. The past participle sometimes agrees with Marāṭhī and sometimes with Chhattisgarhī; thus, *gēlō*, gone; *paḍē*, fallen; *bhukē*, hungry; *marā*, dead; *bachā*, left. The form *mar<sup>a</sup>bō*, dead, corresponds to the past tense formed with a *b*-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāṭhī; thus, *bāḷun*, having divided. *Thānī* and *bhātī* are often added; thus, *banāun-bhātī*, having made; *jāun-thānī*, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sīn*, *kē*, and *ī*; thus, *bāḷā dilō*, having-divided gave, he divided and gave; *dēyā-sīn*, having given; *jāy-kē*, having gone; *manī*, having said, therefore. In *bhul-kun*, having been lost, the suffix *kun* must be compared with Gōṇḍī *kun*.

*Verbal noun*.—The usual form ends in *tō*, genitive *tōr*; thus, *khātō*, to eat; *ētō bakhat*, at the time of coming; *bāj<sup>a</sup>tōr gajar*, the sound of music. Several other forms are also used; thus, *mār<sup>a</sup>nā*, to strike; *puchhūk*, to ask; *jāūk*, to go; *charāū-kē* and *charāub*, in order to tend; *nikal*, to get out; *mār<sup>a</sup>lē-sē*, from (my) killing; *mārē-bar taiyār*, ready to kill; *dēkh-kē*, in order to see, etc.

Causals are formed as in Chhattisgarhī and Oṛiyā by adding *ā*; thus, *charāū-kē*, in order to tend.

The preceding remarks will have shown that Hal'bi is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatrī, it gradually merges into Oṛiyā. It agrees with Chhattisgarhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattisgarhī, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāṭhī and Oṛiyā. With Marāṭhī it shares the *ch*-suffix of the genitive,



the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went.

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāthī, and in order to avoid splitting Halbī up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāthī, though it cannot be considered as a true Marāthī dialect. With regard to the dialect of the Halbas of Berar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.



[No. 84.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

(BASTAR STATE.)

## SPECIMEN I.

कोनी आदमीचो दुडू-ठन बेटा रला । हुनी भीतरचो नानी बेटा बाप-  
 के बोललो, ए बाबा, धन माल भीतरले जे मोचो बाटा आय मोके दीआ ।  
 तेवे हुनके आपनचो धनके बाटुन दीलो । खूबे दिन नी होउन रली नानी बेटा  
 सबके गोठकी थाने बनाउन-भाती खूबे धूर जाते गेलो और हुता फटकारी-  
 बुदमें दिन सारते आपलो धन गँवाउन दीलो । जेवे हुन सब धनके सारलो  
 तेवे हुन राजमें बडे दुकाल पडली । तेवे हुन गरीब होउन गेलो । अरू हुताले  
 हुन राजचो कोनी एक मनुख घरे घेवुन रलो । हुन बीता हुनके वेडामे बराहा  
 चरातो-काजे पठालो । और हुन हुनी चाराके जेके बराहा खाते रला आपलो पेट  
 भरतो-काजे मन करलो । और कोनी हुनके काई नी देते रला । तेवे हुनके चेत  
 चिंगली तेवे हुन बोललो के मोचो बापचो खूबे भुती-बीतीमनके पेज भात खातो  
 थानले वाचते रली एवे मैं भुखे मरेंसे । एवे मैं उठुन मोचो बाप घरे जाएंदि,  
 और हुनके बलेन्दे के, वूवा, भगवानचो हुकुम नी मानले और बापचो पुरे पाप  
 करले । फेर तुमचो बेटा बलतोर डउलचो नी होले । मोके जसन तुमचो भुती-  
 बीतीमन आसत हुसने राखा । तेवे हुन उठुन-भाती आपलो बाप-लगे गेलो ।  
 हुनचो बाप दूरले दखुन माया करलो और पराउन-भाती टोडराके धरुन  
 चुमलो । बेटा हुनके बललो के, ए वूवा, मैं भगवानचो हुकुम नी मानले और  
 तुमचो पुरे पाप करले । तुमचो बेटा बलतोर लायेक नी होले । तेवे बाप आपलो  
 नवकरके बललो, सबले नंगत कपड़ा हिटाउन-भाती हुनके पिंधाहा और हुनचो  
 हाथे मुन्दी अरू पाएमें पन्हई पिंधाहा । हम-मन खाउन हरीख करते रला । तेवे  
 मोचो बेटा मरुन रलो जीवलो भुलकुन रलो फेर मिललो । तेवे हरीख होते रला ॥

हुनचो बडे बेटा वेडामें रलो । और हुन जेवे एतो-बेरा घर-लगे अमरलो, तेवे  
 बाजतोर और नाँचतोर गजर सुनलो । और हुन आपनचो कवाडीमनले गोठक-  
 के बलाउन-भाती पुकलो, ए काय आए । हुन हुनके बललो, तुमचो भाई



इला और तुमचो बाप नंगत पेजपानी बनालो, कारन कि वेटा-बीताके नीको र पावलो। तेवे हुनके रीस लागली और घर-भीतर जातो-काजे मन नी करलो। हुनचो-काजे हुनचो बाप बाहिर निकरुन मनालो। हुन बापके बललो, दखा, मैं खुबे दिनले तुमकी सेवा करेसे, और तुमचो हुकुमके नी टारते रले। अरु तुमी मोके केवे एक मेंटा बले नी दीलास, की मोचो मीत संगे हरीख करते। और तुमचो ए वेटा जे किसवीन संग तुमचो धन उडाउन दीलो, हुन जसन इलो, तसन आपन नंगत खाउक दिलो। बाप हुनके बललो, ए वेटा, तुय मोचो संगे आसीस कि जे मोचो धनमाल आसे हुन तुचो आय। और एमेतो हरीख होतोर आनन्द कर-तोर तुके उचित रली। कारन कि तुचो भाई मरुन रलो फेर जीउन इलो हाजुन जाउन रलो फेर मिललो ॥



[ No. 84.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

(BASTAR STATE.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnī ād<sup>mī</sup>-chō dui-<sup>than</sup> bēṭā ralā. Huni-bhitar-chō nānī bēṭā  
*A-certain man-of two sons were. Them-in-from the-younger son*  
 bāp-kē bōl<sup>lō</sup>, 'ē bābā, dhan-māl-bhitar-lē jē mō-chō bāṭā āy mō-kē  
*father-to said, 'O father, wealth-property-in-from which my share is me-to*  
 diā.' Tēbē hun-kē āpan-chō dhan-kē bāṭun dīlō. Khūbē  
*be-pleased-to-give.' Then them-to himself-of wealth having-divided he-gave. Many*  
 din nī hōun rali nānī bēṭā sab-kē gōṭ<sup>kī</sup>-thānē banāun-  
*days not having-been were the-younger son all one-in-place collected-*  
 bhātī khūbē dhūr jātē gēlō, aur hutā phaṭ<sup>k</sup>vārī-bud-mē<sup>ṣ</sup> din sār<sup>tē</sup>  
*having very far going went, and there riotous-conduct-in days passing*  
 āp<sup>lō</sup> dhan gāvāun dīlō. Jēbē hun sab dhan-kē sār<sup>lō</sup>, tēbē  
*his-own wealth having-wasted he-gave. When he all wealth-to spent, then*  
 hun rāj-mē<sup>ṣ</sup> baḍē dukāl paḍ<sup>lī</sup>. Tēbē hun garīb hōun gēlō.  
*that country-in great famine fell. Then he poor having-become went.*  
 Arū hutā-lē hun rāj-chō kōni-ēk manukh gharē thēbun  
*And there that country-of certain-one man in-house having-placed-himself*  
 ralō. Hun bitā hun-kē bēḍā-mē barāhā charātō-kājē pathālō. Aur hun  
*(he)-lived. That man him-to field-in swine feeding-for sent. And he*  
 hunī chārā-kē jē-kē barāhā khātē ralā āp<sup>lō</sup> pēt bhar<sup>tō</sup>-kājē  
*those-very husks which the-swine eating were his-own belly filling-for*  
 man kar<sup>lō</sup>. Aur kōnī hun-kē kāi nī dētē ralā. Tēbē hun-kē  
*man he-made. And anyone him-to anything not giving was. Then him-to*  
 chēt chēg<sup>lī</sup>, tēbē hun bōl<sup>lō</sup> kē, 'mō-chō bāp-chō khubē bhutī-  
*consciousness came, then he said that, 'my father-of many hired-*  
 bitī-man-kē pēj bhāt khātō thān-lē bāch<sup>tē</sup> rali; ēbē maī  
*servants-to rice-water cooked-rice eating than exceeding was; now I*  
 bhukhē marē-sē. Ebē maī uṭhun mō-chō bāp-gharē jāēndē;  
*hungry dying-am. Now I having-risen my father-to-house will-go;*  
 aur hun-kē balēndē kē, "būbā, Bhag<sup>vān</sup>-chō hukum nī mān<sup>lē</sup>,  
*and him-to will-say that, "father, God-of order not (I-)obeyed,*  
 aur bāp-chō purē pāp kar<sup>lē</sup>. Phēr tum-chō bēṭā bal<sup>tōr</sup> ḍaūl-  
*and father-of before sin (I-) made. Again your son to-be-called-of worthy-*



chō nī hōlē. Mō-kē jasan tum-chō bhutī-bīti-man āsat hus'nē rākhā." 'of not became. Me-to as your hired-servants are so please-to-keep.' 'Tēbē hun uṭhun-bhātī āp'lō bāp-lagē gēlō. Hun-chō bāp dūr-lē Then he arisen-having his-own father-near went. His father a-distance-from dakhun māyā kar'lō; aur parāun-bhātī ṭōḍ'rā-kē dharun having-seen compassion made; and run-having neck-to having-seized chum'lō. Bētā hun-kē bal'lō kē, 'ē bubā, maī Bhag'vān-chō he-kissed. The-son him-to said that, 'O father, I God-of hukum nī mān'lē aur tum-chō purē pāp kar'lē; tum-chō bētā bal'tōr order not obeyed and your before sin I-made; thy son to-be-called-of lāyēk nī hōlē.' Tēbē bāp āp'lō nav'kar-kē bal'lō, 'sab-lē worthy not (I-) became.' Then the-father his-own servants-to said, 'all-from naṅgat kap'rā hiṭaun-bhātī hun-kē pindhāhā; aur hun-chō hāthē good cloth brought-forth-having him-to put-on; and his on-hand mundi, arū pāē-mē panhai pindhāhā. Ham-man khāun harikh q-ring, and feet-on shoes put-on. We having-eaten merriment kar'tē ralā. Tēbē mō-chō bētā marun ralō, jiv'lō; bhul-kun ralō, phēr making are. Then my son having-died was, is-alive; being-lost was, again mil'lō.' Tēbē harikh hōtē ralā. was-found.' Then merriment being they-were.

Hun-chō badē bētā bēḍā-mē ralō. Aur hun jēbē ētō-bērā ghar- His elder son field-in was. And he when coming-while house-lagē amar'lō, tēbē bāj'tōr aur nāch'tōr gajar sun'lō. Aur hun near came, then music-of and dancing-of sound he-heard. And he āpan-chō kabāḍī-man-lē gōtak-kē balāun-bhātī puchh'lō, 'ē kāy āē?' himself-of servants-from one-to called-having asked, 'this what is?' Hun hun-kē bal'lō, 'tum-chō bhāī ilā; aur tum-chō bāp naṅgat He him-to said, 'thy brother is-come; and thy father good pēj'pānī banālō. Kāran ki, bētā-bītā-kē nikō nikō pāv'lō.' feast has-prepared. Because that, son-person safe sound he-found.' Tēbē hun-kē ris lāg'li; aur ghar-bhītar jātō-kājē man nī kar'lō. Hun-chō-kājē Then him-to anger came; and house-into going-for mind not he-made. Therefore hun-chō bāp bāhir nik'run manālō. Hun bāp-kē bal'lō, 'dakhā, maī khubē his father out having-come entreated. He father-to said, 'see, I many din-lē tum-kē sevā karē-sē; aur tum-chō hukum-kē nī tār'tē days-from thee-to service doing-am; and your order-to not transgressing ralē. Arū tumī mō-kē kēbē ēk mēṇḍhā balē nī dilās, ki mō-chō mīt-saṅgē was. And you me-to ever one kid even not gave, so-that my friends-with harikh kar'tē. Aur tum-chō ē bētā jē kis'bīn-saṅg tum-chō dhan merry (I-)might-have-made. And your this son who harlots-with your wealth



udāun      dilō,   hun   jasan   ilō   tasan   āpan   naṅgat   khāuk  
*having-squandered gave, he as-soon-as came so-soon your-Honour good feast*  
 dilō.'      Bāp      hun-kē   bal'lō,   'ē   bēṭā,   tuy   mō-chō-saṅgē   āsis,   ki   jē  
*gave.' The-father him-to said, 'O son, thou me-of-with art, that which*  
 mō-chō   dhan-māl   āsē   hun   tu-chō   āy.   Aur   ēmētō   harikh   hōtōr   ānand  
*my property is that thine is. And this-time merry becoming-of joy*  
 kar'tōr   tu-kē   uchit   rali.   Kāran   ki,   tu-chō   bhāi   marun   ralō,  
*making-of thee-to proper was. Because that, thy brother having-died was,*  
 phēr   jūn   ilō;      hājūn      jāun      ralō,      phēr   mil'lō.'  
*again alicc came; having-been-lost having-gone was, again is-found.'*



[ No. 85.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

## SPECIMEN II.

## STATEMENT OF AN ACCUSED PERSON.

सवाल—तुमचो गाँवमें कोसम मुरिया नामचो कोनी मनुख रलो ।

जवाब—रलो ।

सवाल—हुन जिवत आसे कि मरलो से ।

जवाब—नी आय, मरलो ।

सवाल—कसन मरलो ।

जवाब—आम्ही मारुन दीलू ।

सवाल—तुम्ही एक ही भन मारलास कि और काचो संगे ।

जवाब—एक ही भन नाई दुई भाई मारलू ।

सवाल—काय वितीमें मारलास ।

जवाब—वडगी ।

सवाल—काय वडगीमें मारलास ।

जवाब—हुनी बास वडगीमें ।

सवाल—तुई कोन वडगीमें मारलीस ।

जवाब—हुनी लाम वडगीमें ।

सवाल—भीमा कोन वडगीमें मारलो ।

जवाब—हुनी गोटकी वडगीमें मारलो ।

सवाल—नानी वडगी काचो आय ।

जवाब—हामचो भाई घरे रली ।

सवाल—मारतो ठाने तुम्ही नेउ रलास ।

जवाब—नाही ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जवाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चाचो गोट कसन कसन आय ।

जवाब—उनचो घरे मै घर-जवई रले । कोसम वललो हामके खर्चा केवे



दियासे भाचा । मै वलले देउन्दे जानु मामा । केवे देसे  
उन्ह बोललो । मै वलले तुचो घरे आसे जानु मामा । एसु  
कहाँ-येले-वले देउन्दे । मामा वललो केवे दियासे । असन  
वलुन परकनाये (जल्दी) उठुन मोकी खुंदलो । अरु तुके मरतले  
मारिन्दे-ना माये-लोठिया असन वललो ।

सवाल—असन तुमचो गोठ-वात होतो बेरा भीमा रलो ।

जवाब—हुदलो दाये नी रलो ।

सवाल—भीमा हुता केवे डलो ।

जवाब—हामी गेलू हामचो भाई घरे । भाईचो घर नदी पैले आसे ।  
जाँव भाई हामके काय काजे जरालो से खुंदलो से पुछूक जाँवो  
असन मै वलले । मरतले मारिंदे वलुन वलते रहो हामी  
देउन्दे देउन्दे वलसे ।

सवाल—दुनो भन जाउन-भाती कोसमचो घरे काय काय करलास ।

जवाब—आगे मालगुजार घरे गेलू । हामचो भाई मालगुजारके वललो  
जाँव-ना पुछूवाँ हामचो भाईके काय काजे जरालोसे । माल-  
गुजार वललो, तुम्ही जाहा हुताय हुनके हुता आना । इता  
पुछूवाँ । हाम्ही कोसम-ठाने गेलू । मै वलले, जाँव, मामा  
मालगुजार घरे हुता मोचो भाई डलो से । हुन भीतर-ले निकरलो  
अरु वललो, आज तुके मरतले मारिन्दे ॥



[No. 85.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI.

(BASTAR STATE.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gāv-mē Kōsam Muriyā nām-chō kōnī manukh ralō ?  
 Question.— *Your village-in Kōsam Muriyā name-of certain man was ?*

Jabāb.— Ralō.

Answer.— *Was.*

Savāl.— Hun jivat āsē ki marlō sē ?

Question.— *He alive is or dead is ?*

Jabāb.— Nī āy, marlō.

Answer.— *Not is, dead.*

Savāl.— Kasan marlō ?

Question.— *How he-died ?*

Jabāb.— Āmhi mārūn dilū.

Answer.— *We having-killed gave.*

Savāl.— Tumhi ēk-hī jhan mār'lās ki aur kā-chō-sangē ?

Question.— *You one-only man killed or other anybody-of-with ?*

Jabāb.— Ēk hī jhan nāi; dui bhāi mār'lū.

Answer.— *One only man not; two brothers we-killed (him).*

Savāl.— Kāy bitī-mē mār'lās ?

Question.— *What thing-with you-killed ?*

Jabāb.— Baḍ'gī.

Answer.— *A-stick.*

Savāl.— Kāy baḍ'gī-mē mār'lās ?

Question.— *What stick-with you-killed ?*

Jabāb.— Huni bās baḍ'gī-mē.

Answer.— *This bamboo stick-with.*

Savāl.— Tuī kōn baḍ'gī-mē mār'līs ?

Question.— *Thou what stick-with didst-strike ?*

Jabāb.— Huni lām baḍ'gī-mē.

Answer.— *This long stick-with.*

Savāl.— Bhīmā kōn baḍ'gī-mē mār'lō ?

Question.— *Bhīmā what stick-with did-strike ?*

Jabāb.— Huni gōṭ'kī baḍ'gī-mē mār'lō.

Answer.— *This particular stick-with he-struck.*



Savāl.— Nānī baḍ'gī kā-chō āy ?

Question.— *The-small stick whose is ?*

Jabāb.— Hām-chō bhāi-gbarē rali.

Answer.— *Our in-brother-house was.*

Savāl.— Mār'tō-ṭhānē tumhī nēu ralās ?

Question.— *At-the-killing-spot you carrying were ?*

Jabāb.— Nāhī.

Answer.— *No.*

Savāl.— Tumhī kāy-kājē Kōsam-kē mār'lās ?

Question.— *You what-for Kōsam-to did-kill ?*

Jabāb.— Āp'lō bēṭi-chō kharchā-kājē.

Answer.— *His-own daughter-of expense-for.*

Savāl.— Kharchā-chō gōṭ kasan kasan āy ?

Question.— *The-expense-of story how how is ?*

Jabāb.— Un-chō gharē maī ghar-javai ralē. Kōsam bal'lō,

Answer.— *Him-of in-the-house I house-son-in-law was. Kōsam said,*

'hām-kē kharchā kēbē diyāsē, bhāchā?' Maī bal'lē, 'dēundē,  
'us-to expenses when will-you-give, nephew?' I said, 'I-will-give,

jānu māmā.' 'Kēbē dēsē?' unh bōl'lō. Maī bal'lē, 'tu-chō gharē  
you-know uncle.' 'When will-you-give?' he said. I said, 'thy in-house

āsē, jānu māmā, ēsu kahā-yēlē-balē dēundē.' Māmā  
I-am, you-know uncle, this-year from-some-source-or-other I-will-give.' The-uncle

bal'lō, 'kēbē diyāsē?' asan balun parak'nāyē (jaldī) uṭhun mō-kē  
said, 'when will-you-give?' so having-said at-once (at-once) having-risen me-to

khund'lō; arū, 'tu-kē marat-lē mārēndē-nā, māyē-lōṭiyā,' asan bal'lō.  
he-kicked; and, 'thee death-to I-will-beat, mother-plunderer,' thus said.

Savāl.— Asan tum-chō gōṭ-bāt hōtō-bērā Bhīmā

Question.— *In-this-way your talk was-going-on-while Bhīmā*

ralō ?

*was (present) ?*

Jabāb.— Hud'lō-dāyē nī ralō.

Answer.— *At-that-time not (he)-was.*

Savāl.— Bhīmā hutā kēbē ilō ?

Question.— *Bhīmā there when came ?*

Jabāb.— Hāmī gēlū hām-chō bhāi-gbarē. Bhāi-chō ghar nadi

Answer.— *We went our to-brother-house. Brother-of house river*

pailē āsē. 'Jāv bhāi, hām-kē kāy-kājē jarālō-sē khund'lō-sē, puchhūk  
beyond is. 'Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask

jāvō,' asan maī bal'lē. "Marat-lē mārēndē," balun bal'tē rahō.  
we-will-go,' so I said. "Death-to I-will-beat," having-said saying he-was.

Hāmī, "dēundē dēundē," bal-sē.

We, "will-give will-give," said.



Savāl.— Dunō jhan jāun-bhātī Kōsam-chō gharē kāy-kāy  
 Question.— Both people having-gone Kōsam-of in-house what-what  
 kar'lās ?  
 you-did ?

Jabāb.— Āgē māl'gujār gharē gēlū. Hām-chō bhāi  
 Answer.— First the-malguzar-(of) to-house (we)-went. Our brother  
 māl'gujār-kē bal'lō, 'jāv-nā, puchhūvā, hām-chō bhāi-kē kāy-kājē  
 the-malguzar-to said, 'let-us-go, we-will-ask, our brother-to what-for  
 jarālō-sē ?' Māl'gujār bal'lō, 'tunhi jāhā hutāy hun-kē hutā ānā.  
 did-he-burn ?' The-malguzar said, 'you go there him-to here you-bring.  
 Itā puchhūvā.' Hāmhi Kōsam-ṭhānē gēlū. Māi bal'lē, 'jāv, māmā,  
 Here we-will-ask.' We Kōsam-near went. I said, 'let-us-go, uncle,  
 māl'gujār gharē hutā mō-chō bhāi ilō-sē.' Hun bhitar-lē  
 the-malguzar-of in-house there my brother come-is.' He inside-from  
 nikar'lō arū bal'lō, 'āj tu-kē marat-lē mārēndē.  
 came-out and said, 'to-day thee-to death-to I-will-beat.'

#### FREE TRANSLATION OF THE FOREGOING.

Question.—Did a man called Kōsam Muriyā live in your village ?

Answer.—Yes.

Question.—Is he alive or is he dead ?

Answer.—He is no more ; he is dead.

Question.—How did he die ?

Answer.—We have killed him.

Question.—Did you kill him alone or together with somebody ?

Answer.—I did not do it alone, but together with my brother.

Question.—What did you kill him with ?

Answer.—A stick.

Question.—What stick did you kill him with ?

Answer.—With that bamboo stick.

Question.—With which stick didst thou strike ?

Answer.—With that long stick.

Question.—And which stick did Bhīmā use ?

Answer.—This one.

Question.—To whom does the small stick belong ?

Answer.—It was in my brother's house.

Question.—Were you carrying it to the spot where you killed him ?

Answer.—No.

Question.—Why did you kill Kōsam ?

Answer.—On account of the expenses for his daughter.



*Question.*—How is the story of these expenses?

*Answer.*—I lived as his son-in-law in his house. Kōsam said, 'nephew, when will you pay the price of your wife?' I said that I was going to do so, and he again asked when. I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other.' The uncle said, 'when will you pay?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue.'

*Question.*—Was Bhīmā present during this your altercation?

*Answer.*—He was not, at that time.

*Question.*—When did Bhīmā come there?

*Answer.*—I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.'

*Question.*—What did you two do after having gone to Kōsam's house?

*Answer.*—First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother.' The Mālguzār said, 'go you and bring him here, and we will ask him here.' Then we went to Kōsam's house, and I said, 'come, uncle, let us go to the Mālguzār's house. My brother is there.' He then came out and said that he would kill me.



[No. 86.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

(KANKER.)

## SPECIMEN III.

एक-दुन बाघ कोनी वनमें पड़े सोउ रली। एक-दम खुबभन मुसा हुनके पास अपलो बिलले निकरलो। हुनके आरोसे बाघ उठलो आउर हुनके डावला एक-दुन मुसा-पर एक-दम पडला। रीसमें डलो। बाघने हुन मुसाको मारे-वर तैयार हो रहिलो। मुसा अर्जी करलो। तुमचो आपन-वाट देखो मोचो वोर देख। मोचो मारले-से तुचो का बडाई मीलैते। इतनो मुन बाघने मुसाको छोडेन घाती। मुसाने अर्जी करलो। वो कहलो, कोनी दिनमें आपलो येचे दायाका बदला दीहो। हुनके मुन बाघ हँसलो आउर वन-वाट गेलो। थोडे दिन पाछे हुन वनके पासके रहिलो बीतामन फाँदा लगावलो। बाघको फसावलो। क्योंकि हुन हुनके ठोरको कन्तु-कन्तु मारते रेलो। बाघने फाँदोसे निकलन रहलो, फेर निकल नही सकलो। आखिर हुन दुखके मारे नरिआवलो। हुनी मुसाने जिनके बाघ छोडाउन दिले रहलो हुन नरिआलो मुनलो। हुन आपलो उपकार करियाके बोली जानलो आउर खोजत उया अमरलो हुता बाघ फसा पडा रहलो। हुन आपलो तेजचो दाँतोसे फाँदाको कतरलो आउर बाघको कडावलो ॥



[No. 86.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

(KANKER.)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

Ek-dun bāgh kōnī ban-mē paḍē sōu rali. Ēk-dam khub-jhan musā  
*One tiger a-certain forest-in lying sleeping was. At-once many-people mice*  
 hun-kē pās ap<sup>lō</sup> bil-lē nikar<sup>lō</sup>. Hun-kē ārō-sē bāgh uṭh<sup>lō</sup>  
*him-of near their-own hole-from came-out. Them-of noise-from the-tiger arose*  
 āur hun-kē ḍāv<sup>lā</sup> ēk-dun musā-par ēk-dam paḍ<sup>lā</sup>. Rīs-mē ilō.  
*and his paw one mouse-upon suddenly fell. Anger-into he-came.*  
 Bāgh-nē hun musā-kō mārē-bar taiyār hō rahilō. Musā  
*The-tiger-by that mouse-to killing-for ready having-become was. The-mouse*  
 arjī kar<sup>lō</sup>, 'tum-chō āpan-bāṭ dēkhō mō-chō vōr dēkh; mō-chō mār<sup>lē</sup>-sē  
*statement made, 'your own-way look me-of direction look; me-of killing-from*  
 tu-chō kā baḍāi milē-tē?' It<sup>nō</sup> sun bāgh-nē musā-kō  
*your what greatness will-be-got?' This having-heard tiger-by mouse-to*  
 chhōḍēn-thātī. Musā-nē arjī kar<sup>lō</sup>. Vō kah<sup>lō</sup>, 'kōnī din-mē  
*let-off. The-mouse-by statement was-made. He said, 'a-certain day-on*  
 āp<sup>lō</sup> yē-chē dāyā-kā bad<sup>lā</sup> dihō.' Hun-kē sun bāgh  
*your-own this kindness-of return I-will-give.' That having-heard tiger*  
 hās<sup>lō</sup> āur ban-bāṭ gailō. Thōḍē din pāchhē hun ban-kē pās-kē  
*laughed and forest-way went. A-few days after that forest-of near-of*  
 rahilō bitā-man phāḍā lagāv<sup>lō</sup>, bāgh-kō phasāv<sup>lō</sup>. Kyaū-ki hun hun-kē ḍhōr-kō  
*living men a-net spread, tiger-to caught. Because he their cattle*  
 kantu-kantu mār<sup>tē</sup> rēlō. Bāgh-nē phāḍō-sē nik<sup>lan</sup> rah<sup>lō</sup>, phēr nikal  
*sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out*  
 nahī sak<sup>lō</sup>. Ākhir hun dukh-kē mārē nariāv<sup>lō</sup>. Hunī musā-nē, jin-kē  
*not could. At-last he pain-of through roared. That mouse-by, whom-to*  
 bāgh chhōḍāun dilē rah<sup>lō</sup>, hun nariālō sun<sup>lō</sup>. Hun āp<sup>lō</sup>  
*the-tiger having-let-off having-given lived, that roar was-heard. He his-own*  
 up<sup>kār</sup> kariyā-kē bōlī jān<sup>lō</sup> āur khōjat uṭhā amar<sup>lō</sup> hutā bāgh  
*obligation doer-of speech knew and searching there arrived there the-tiger*  
 phasā paḍā rah<sup>lō</sup>. Hun āp<sup>lō</sup> tēj<sup>chō</sup> ḍātō-sē phāḍā-kō katar<sup>lō</sup> āur  
*ensnared fallen was. He his-own sharp teeth-by the-net-to cut and*  
 bāgh-kō chhāḍāv<sup>lō</sup>.  
*the-tiger-to set-free.*



## FREE TRANSLATION OF THE FOREGOING.

A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me. What good will come to you from killing me?' Having heard this the tiger let the mouse off. The mouse then said to him, 'Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

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It has already been mentioned that the Mah'rī dialect of Bastar is, in reality, nothing else than Hal'bi. The two specimens which follow share all the characteristic features of that dialect.



[No. 87.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI.

MAHARI DIALECT.

(BASTAR STATE.)

## SPECIMEN I.

कोहीचो दुइ-ठन बेटा रला। ताचो नानी बेटा बापके बोललो, ए बाबा, धन-भीतरचो जो मोचो भाग आसो ताके मोकी दे। तेवे हुनके आपलो धनके बाटा दीलो। बहुत दिन नी सारा रली नानी बेटा सब धनके एके ठाने बनावला दूर देश गेलो और हुता लँडियापनमें दिन सारते रलो सब धनके वरवाद करलो। जेवे सब धनके सारापकाअला हुन देशमें बहुत भूख पड़ली। और हुन कंगाल होलो। और हुन हुता जायके हुन राजके गोठोक साहूकार घरे रला। हुन साहूकार हुनके ताचो वेड़ामें घुसरा चराऊंके पठायलो। और हुनके वरहा खाते रलो ताके आपन खातो-काजे मन करलो। और ताके कोहूँ काहीं नो दोते रला। हुंताले ताके चेत पड़ली, और तो बोललो, माचो बाप घरे भुतियारिनचो भात बाचा जाते रली और एवे मुँय भूख काजे मरंदे आये। और एवे मुँय बाबा घरे जायेदे और बाबाके बोलंदे, ये बाबा, मुँय भगवानचो हुकुम नी मानले, बापचे पुरे पाप करले। अवे मुँय तुचो बेटा बोलतोर लायकचो नो हाँय। अवे मोकी तुचो भुतियार संगे बराबर बनवा देस। तेवे हुन उठलो और पाछे बाबा ठाने गेलो। अधरलो बाप-बीता देखलो और माया करलो। बाप-बीता पराआते गेलो हुनके टोड़रा धरासीन चूमलो। तेवे बेटा बोललो, ये बाबा, मुँय भगवानचो हुकुम नी मानले तुचे पुरे तो मुँय पाप करलो। येवे मुँय तुचो बेटा बोलतोर नो होली। तेवे बाप-बीता कवाड़ीमनके बोललो, अच्छा कपड़ा निकरवासीन ताके पिंधवा। और हाँथे मुंदी और पायें पन्हई पिंधवा। और हमी खिलूँ हरिख होलूँ। मोचो बेटा मरा रलो अवे और जीवलो हाजा रलो और पावलो। तेवे हुन हरिख होला ॥

ताचो वडे बेटा वेड़ामें रलो। और जेवे वेड़ाले इतो बिरा घर लगे पोहूंचलो तेवे बाजा और नाचके गजर सुनलो। और हुन कवाड़ी-भीतरचो गोठकके हाँक देयासीन ताके पुकला, ये काय आय। कवाड़ी-बीता हुनके



बोललो, तुचो भाई इलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काजि हुनके नीको पावलीस। तो रिस लागली मनी घर-भीतरे नी जाँय बोललो। बाबा घरले निसकासीन हुनके मनाआते रलो। तेवे हुन बाबाके बोललो, देख, मुँय येतलो वरखले तुचो सेवा करंदे आये। तुचो बोलके मुँय केवे नी टारलो। केवे मोके तुँड मेंडा नी दीलिस, माचो मीत संगे मुँय हरिख करतो रले। ये बेटा छिनार संगे तुमचो धनके सारा पकाअलो जदलो-दाई इलो येदलो-दाई नीको राँधा बनायलो। ताचे बाबा बोललो, ये बेटा, तुँड सगर दिन मोचो संगी आसीस। जे माचो आये हुन तुचो आये। हुनचो हरिख करतोर बात रली, तुचो भाई मरा रलो फेर जिवलो हाजा रलो और पावलो ॥



[No. 87.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## HALABĪ.

MAHARĪ DIALECT.

(BASTAR STATE.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōhī-chō dui-ṭhan bēṭā ralā. Tā-chō nānī bēṭā bāp-kē  
*A-certain-one-of two-only sons were. Them-of younger son the-father-to*  
bōl'lō, 'ē bābā, dhan-bhitar-chō jō mō-chō bhāg āsē tā-kē mō-kē  
*said, 'O father, wealth-in-of what my share is that me-to*  
dē.' Tēbē hun-kē āp'lō dhan-kē bāṭā dīlō. Bahut din  
*give.' Then them-to his-own wealth divided he-gave. Many days*  
nī sārā rali, nānī bēṭā sab dhan-kē ēkē-ṭhānē banāalā,  
*not passed were, younger son all wealth one-in-place made,*  
dūr dēs gēlō; aur hutā lāriyāpan-mē din sār'tē ralō  
*far country he-went; and there debauchery-in days passing (he-)was*  
sab dhan-kē bar'bād kar'lō. Jēbē sab dhan-kē sārā-pakāalā, hūn  
*all wealth squandered made. When all wealth-to he-had-spent, that*  
dēs-mē bahut bhūkh paṛ'li, aur hūn kaṅgāl hōlō. Aur  
*country-in great hunger fell, and he poor became. And*  
hūn hutā jāy-kē hūn rāj-kē gōṭok sāhūkār gharē ralā.  
*he there having-gone that country-of one wealthy-citizen in-house lived.*  
Hūn sāhūkār hūn-kē tā-chō bēṛā-mē ghus'rā charāṭ-kē paṭhāy'lō. Aur hun-kē  
*That citizen him-to. his field-in swine graze-to he-sent. And his*  
bar'hā khātē ralō, tā-kē āpan khātō-kājē man kar'lō. Aur tā-kē kōhū  
*the-swine eating were, that himself eating-for mind he-made. And him-to anyone*  
kāhī nī dītē ralā. Hūntā-lē tā-kē chēt paṛ'li; aur tō  
*anything not giving was. That-after him-to consciousness fell; and he*  
bōl'lō, 'mā-chō bāp-gharē bhutiyārin-chō bhāt bāchā jātē rali, aur  
*said, 'my father's-in-house hired-servants-of food saved going was, and*  
ēbē mūy bhūkh-kājē marandē āyē; aur ēbē mūy bābā-gharē  
*now I hunger-with dying am; and now I to-father's-house*  
jāyēndē, aur bābā-kē bōlandē, "yē bābā, mūy Bhag'vān-chō hukum nī  
*will-go, and father-to shall-say, "O father, I God-of order not*  
mān'lē, bāp-chē purē pāp kar'lē. Abē mūy tu-chō bēṭā bōl'tōr  
*obeyed, father-of before sin I-made. Now I thy son being-called-of*



lāyak-chō nō hāy. Abē mō-kē tu-chō bhutiyār-saṅgē barābar ban'vā-dēs."'  
*worthy-of not am. Now me-to thy servant-with alike make."*  
 Tēbē hun uṭh'lō, aur pāchhē bābā-ṭhānē gēlō. Adhar'lō  
*Then he arose, and afterwards father-near went. From-a-distance*  
 bāp-bitā dēkh'lō, aur māyā kar'lō. Bāp-bitā parāātē gēlō,  
*father-the saw, and compassion made. The-father running went,*  
 hūn-kē tōr'rā dharā-sin chūm'lō. Tēbē bēṭā bōl'lō, 'yē  
*him-of neck having-seized kissed. Then the-son said, 'O*  
 bābā, mūy Bhag'vān-chō hukum nī mān'lē, tu-chē purē tō mūy  
*father, I God-of order not obeyed, thee-of before then I*  
 pāp kar'lō; yēbē mūy tu-chō bēṭā bōl'tōr nō hōlī.  
*sin made; now I thee-of son being-called-of not became.'*  
 Tēbē bāp-bitā kabāri-man-kē bōl'lō, 'achchhā kap'rā nikar'vā-sin  
*Then father-the the-servants-to said, 'best a-cloth having-brought-forth*  
 tā-kē pindhavā; aur hāthē mundi, aur pāyē panhai pindhavā; aur hamī  
*him-to put-on; and on-hand a-ring, and on-feet shoes put-on; and we*  
 khēlū, harikh hōlū. Mō-chō bēṭā marā ralō, abē aur jīb'lō; hājā  
*shall-eat, merry shall-we-be. My son dead was, now again is-alive; lost*  
 ralō, aur pāv'lō.' Tēbē hūn harikh hōlā.  
*was, and is-found.' Then they joyous became.*

Tā-chō barē bēṭā bēṭā-mē ralō; aur jēbē bēṭā-lē itō bēṭā  
*His elder son field-in was; and when field-from coming while*  
 ghar-lagē pōhūch'lō, tēbē bājā aur nāch-kē gajar sun'lō. Aur  
*house-near he-arrived, then music and dancing-of noise he-heard. And*  
 hun kabāri-bhitar-chō gōṭak-kē hāḱ-dēyā-sin tā-kē pūchh'lā, 'yē  
*he the-servants-among-of one-to having-called him-to he-asked, 'this*  
 kāy āy?' Kabāri-bitā hun-kē bōl'lō, 'tu-chō bhāi ilō āyē; aur tu-chō  
*what is?' The-servant him-to said, 'thy brother come is; and thy*  
 bāp nikō rādhā banāy'lō-āyē, yē tā-chō-kājē hun-kē nikō pāv'lis.  
*father good a-feast has-given, this that-of-on-account him-to safe he-found.'*  
 Tō ris lāg'li manī, 'ghar-bhitarē nī jāy,' bōl'lō. Bābā  
*Then anger arose having-said, 'the-house-into not I-will-go,' he-said. The-father*  
 ghar-lē nis'kā-sin hun-kē manāātē ralō. Tēbē hun bābā-kē bōl'lō, 'dēkh,  
*house-from having-come-out him-to entreating was. Then he father-to said, 'see,*  
 mūy yēt'lō barakh-lē tu-chō sēvā karandē āyē, tu-chō bōl-kē mūy kēbē nī  
*I so-many years-from thy service doing am, thy speech-to I ever not*  
 tārlō; kēbē mō-kē tūi mēṛā nī dilis, mā-chō mit-saṅgē mūy  
*transgressed; ever me-to thou a-goat not gavest, my friends-with I*  
 harikh kar'tō ralē. Yē bēṭā ohhinār-saṅgē tum-chō dhan-kē  
*merriment making might-be. This son harlots-with thee-of wealth*  
 sārā pakāalō, jad'lō-dāi ilō, yēd'lō-dāi nikō rādhā  
*having-squandered threw, as-soon-as he-came, so-soon good a-feast*



banāy'lō.' Tā-chē bābā bōl'lō, 'yē bēṭā, tūi sagar din mō-chō  
*is-given.* *His father said, 'O son, thou all days me-of*  
 saṅgī āsīs; jē mā-chō āyē hun tu-chō āyē. Hun-chō harikh kartōr  
*with art; what mine is that thine is. That-of merriment making-of*  
 bāt rālī; tu-chō bhāī marā ralō, phēr jib'lō; hājā ralō, aur pāv'lō.'  
*affair was; thy brother dead was, again is-alive; lost was, and is-found.'*



[No. 88.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

MAH'RI DIALECT.

(BASTAR STATE.)

## SPECIMEN II.

सवाल—तुमचो गायें माटा नामचो गोंड रहलो जे ।

जवाब—रहतो-काजे रहलो मातर इवे निहें ।

सवाल—माटा इवे कहाँ गेलो ।

जवाब—कहाँ निह जाय हुनी मरुन गेलो ।

सवाल—काइ व्याद धरुन रली कि हुनाके कोइ मारुन पकाला ।

जवाब—हुनके काइ व्याद रोग निह धरे कोनी पुनी मारला तेवे हुन मरलो ।

सवाल—हुनके कोन मारलो ।

जवाब—मैं कसन जानें ।

सवाल—साखी लोग बोलसत कि माटाके तुम्ही मारुन पकालस । एवे तुमचो काय बोलतुर असे ।

जवाब—मैं तो निह मारलेसे । साखीमनके सिखालस अस । मचो माटा-संग भगड़ा ठिन काही होलर निहें । मैं हुनके कसन मारते ।

सवाल—ये टंगिया तुमचो घरे निकरली ।

जवाब—हाँ निकरली । ये मुचो टंगिया आय । गुने मुचो घरे निकरली ।

सवाल—ये टंगिया-उपरे लोहू होलीसे ।

जवाब—हाँ होलीसे । मैं बोकड़ा कोटले गुन हुनचो लोहू होलीसे ।

सवाल—ये कटइ तुमचो घरे निकरली ।

जवाब—पोलिस हवलदार मोचो कामने ये धोती मचो घरे पकाउन दिलो । मैं बलले, मालिक हुसन निह करा । मुचो उपरे वदी एदे । सकार मोके फाँसी



देदे। हवलदार बोललो तुझ माटाके मारलीसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पकाँयसे।

सवाल—तुझ और माटा मँद पियुन रेलस।

जवाब—मैं रोज पियेसे, मौस पुनी खाँयसे।

सवाल—मंसा कलारचो मँद-भाटीमे तुझ और माटा पोरा दिने मँद खाते रहस।

जवाब—पोरा दिन मोचो माँमाँ गुट्टा घरे रलो। माटा-संगे मंसाचो भाटी थाने निह गेलेसे। सबू फन्दाय।

सवाल—माटाचो मट्टा तुमी देखलास अस।

जवाब—गाँवचो लोग सबू देखूके जाउन रला। हुसने मैं पुनी देखूके जाउन रले।

सवाल—माटाके काडू थाने पुन घाव लागुन रहे।

जवाब—एक घाव टंगियाचो हुनके मुंडे रहली। दूसर हुनके छातीमें रहे। हुनचो गागामें एक-ठन कटडू रली, हुता लोह्न होउन रहे। हुतलोले मैं काही निह जाने॥



[No. 88.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

MAH'RĪ DIALECT.

(BASTAR STATE.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Savāl.—Tum-chō gāyē Mātā nām-chō gōṇḍ rah'lō jē ?  
*Question.—Your in-village Mātā by-name a-Gōṇḍ lived what ?*

Javāb.—Rah'tō-kājē, rah'lō, māṭar ibē nīhē.  
*Answer.—Living-as-to, lived, but now is-not.*

Savāl.—Mātā ibē kahā gēlō ?  
*Question.—Mātā now where went ?*

Javāb.—Kahā nīh jāy. Hunī marun gēlō.  
*Answer.—Anywhere not went. He having-died went.*

Savāl.—Kāi byād dharun rālī, ki hunā-kē kōhū mārūn  
*Question.—Any disease having-seized was, or him-to anyone having-beaten*  
 pakālā ?  
*killed ?*

Javāb.—Hun-kē kāi byād-rōg nīh dharē; kōnī-punī mār'lā,  
*Answer.—Him-to any disease-sickness not seized; somebody-else killed (him),*  
 tēbē hun mar'lō.  
*then he died.*

Savāl.—Hun-kē kōn mār'lō ?  
*Question.—Him-to who killed ?*

Javāb.—Maī kasan jānē.  
*Answer.—I how should-know.*

Savāl.—Sākhī-lōg bōl'sat ki, Mātā-kē tumhī mārūn-pakālas. Ebē  
*Question.—The-witnesses say that, Mātā-to you have-killed. Now*  
 tum-chō kāy bōl'tur asē ?  
*you-of what to-say is ?*

Javāb.—Maī tō nīh mār'lē-sē. Sākhī-man-kē sikhālas-asa.  
*Answer.—I surely not have-killed. The-witnesses (they-)taught-have.*  
 Ma-chō Mātā-sāṅ jhag'rā-ṭhīn kāhī hōlar nīhē. Maī hun-kē kasan  
*Me-of Mātā-with quarrel any become is-not. I him-to why*  
 mār'tē ?  
*should-have-killed ?*

Savāl.—Yē ṭāngiyā tum-chō gharē nikar'li ?  
*Question.—This aze your in-house was-found ?*



Javāb.—Hā nīkar'li; yē mu-chō taṅgiyā āy. Gunē mu-chō  
*Answer.—Yes was-found; this my axe is. So my*  
 gharē nīkar'li.  
*in-house was-found.*

Savāl.—Yē taṅgiyā-up'rē lōhū hōli-sē.  
*Question.—This axe-upon blood attached-is.*  
 Javāb.—Hā hōli-sē. Maī bōk'rā kōt'lē gun hun-chō  
*Answer.—Yes attached-is. I a-goat cut (killed) therefore its*  
 lōhū hōli-sē.  
*blood was-attached.*

Savāl.—Yē kaṭāi tum-chō gharē nīkar'li.  
*Question.—This cloth your in-house was-found.*  
 Javāb.—Pōlis haval'dār mō-chō chhām'nē yē dhōti ma-chō  
*Answer.—The-police Havildar me-of in-presence this cloth me-of*  
 gharē pakāun dilō. Maī bāl'lē, 'mālik, husan nih karā;  
*in-house having-thrown gave. I said, 'master, this-way not do;*  
 mu-chō-up'rē badi ēdē; Sarkār mō-kē phāsi dēdē.'  
*me-of-upon ill-name will-come; Government me-to hanging will-give.'*  
 Haval'dār bōl'lō, 'tūi Mātā-kē mār'lisas; sabū lōg bōl'sat, tō  
*The-Havildar said, 'thou Mātā-to hast-killed; all people say, then*  
 ē-chē-kājē yē dhōti tu-chō gharē pakāy-sē.  
*this-of-for-the-sake this cloth thy in-house I-have-thrown.*

Savāl.—Tui aur Mātā mād piyun rēlas?  
*Question.—Thou and Mātā liquor having-drunk were?*  
 Javāb.—Maī rōj piyē-sē, maus puni khāy-sē.  
*Answer.—I daily drink, flesh also I-eat.*  
 Savāl.—Mansā kalār-chō mād-bhāṭi-mē tui aur Mātā Pōrā-dinē  
*Question.—Mansā kalār-of liquor-still-in thou and Mātā on-Pōrā-day*  
 mād khātē rahas?  
*liquor eating were?*

Javāb.—Pōrā-din mō-chō māmā Guṭṭā gharē ralō. Mātā-sangē  
*Answer.—On-Pōrā-day my uncle Guṭṭā in-house was. Mātā-with*  
 Mansā-chō bhāṭi-thānē nih gēlē-sē. Sabū phandāy.  
*Mansā-of still-near not I-gone-was. All false.*

Savāl.—Mātā-chō marhā tumi dēkh'lās-asa?  
*Question.—Mātā-of dead-body you have-seen?*  
 Javāb.—Gāv-chō lōg sabū dēkhū-kē jāun ralā.  
*Answer.—The-village-of people all to-see having-gone were.*  
 Hus'nē maī puni dēkhū-kē jāun ralē.  
*In-the-same-way I also to-see having-gone was.*

Savāl.—Mātā-kē kái-thānē pun ghāv lāgun rahē?  
*Question.—Mātā-to what-in-places again wound having-been-applied was?*



Javāb.— Ēk ghāṇ taṅgiyā-ohō hun-kē muṇḍē rah'li. Dusar hun-kē  
*Answer.— One stroke axe-of him-of on-head was. Another him-of*  
 ohhātī-mē rahē. Hun-chō gāgā-mē ēk-ṭhan kaṭāi rali, hutā lōhū  
*the-breast-on was. Him-of body-on one-only cloth was, on-that blood*  
 hōun rahē. Hut'lō-lē maī kāhī nih jānē.  
*having-been was. This-from I anything not know.*

### FREE TRANSLATION OF THE FOREGOING.

*Question.—* Was there a man called Mātā in your village?

*Answer.—* Yes, but now he is not there.

*Question.—* Where has Mātā now gone?

*Answer.—* He has not gone anywhere. He is dead.

*Question.—* Did a disease seize him, or has anybody killed him?

*Answer.—* No disease seized him, but some one killed him, and so he died.

*Question.—* Who killed him?

*Answer.—* How should I know.

*Question.—* The witnesses say that you have killed Mātā. Now, what have you to say?

*Answer.—* Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Mātā. Why should I kill him?

*Question.—* This axe was found in your house?

*Answer.—* Yes; this is my axe, and so it was found in my house.

*Question.—* There was blood on this axe?

*Answer.—* Yes. I had killed a goat, and therefore there was blood.

*Question.—* This cloth was found in your house?

*Answer.—* The police sergeant threw this *dhoti* into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Mātā. All people say so, and therefore I have thrown this cloth into thy house.'

*Question.—* Had you and Mātā drunk liquor?

*Answer.—* I drink liquor every day, and I also eat flesh.

*Question.—* Were you and Mātā on the Pōrā<sup>1</sup> day drinking liquor in Mansā Kalār's liquor-distillery?

*Answer.—* On the Pōrā day my uncle Guṭṭā stayed with me. I did not go with Mātā to Mansā's distillery. That is all false.

*Question.—* Have you seen Mātā's corpse?

*Answer.—* All the village people went to see it. And in the same way I also went to see it.

*Question.—* Where had Mātā been wounded?

*Answer.—* There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

<sup>1</sup> The Pōrā festival is celebrated on the day of the new moon of Śrāvaṇa or of Bhādrapadā. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.



The Halbas of Bhandara speak the usual Marāṭhī of the district, with very few peculiarities.

*ṭh* is usually substituted for *t*; thus, *dhāk'ṭhā*, younger; *vāṭhā*, share.

Cerebral *l* is pronounced as *r*; thus, *mir'tē*, is got. In *dzavad*, near, the final *d* is probably written for *r* or *r*.

Note forms such as *mī pāp kēlun*, I did sin; *tyā-na rāsēt dēlan*, he gave his property; *khāvā-nā*, to eat.

In all essentials, however, the so-called Hal'bi of Bhandara closely agrees with the current Marāṭhī of the district, as will be seen from the specimen which follows.

[No. 89.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀṬHĪ.

HAL'BI DIALECT.

(BHANDARA.)

एका माणसाले दोन लेकरा होते । त्या पैकी धाकठा बापाले बोलला, बाबा, मालमत्तेचा जो वाठा आहे तो आमचा दे । त्यान मंग रासेत वाठून देलन । मंग जुग्या दिसानी लाहान पोऱ्या अरधा जमा केला अन दुर मुलखा मंघी निघून गेला । तेथ जाऊन-सन्यानी आपला पैसा त्यान उमसपणान उडवलन । अवघा पैसा त्यान उडवून-सन्या मंग त्या गावी महांग पडला । त्याच्या मघी त्याले अडचण पडली । तऱ्हा तो त्या गावच्या मोठ्या माणसाच्या पासी जाऊन राहिला । त्यान आपल्या वावरात डूकर चारावाले धाडलन । तऱ्हा डूकर फोल खातेत ते खावाना अन आपल पोठ भरावा अस त्याला वाठलन । त्याले कोणी काही देलन नाही । मंग तो सुधवर आला अन बोलला, माभ्या बापाच्या घरी चाकरालि पोठभर रोठी खावाले मिरते मी उपाशी मरतुन । मी उठून आपल्या बापा-कड जाईन बापाले मनल, मी देवा-पासी अन तुभ्या शिरी पाप केलुन । अज-पासून मी तुम्हा काही पोऱ्या म्हुन राहिलु नाई, तु माले एका चाकरा परमाने ठेव । मंग उठून बापा जवड गेला । लेकाले दुर पाहून-सन्या त्याच्या पोठांत दया आली । धावत जाऊन-सन्या त्याच्या गऱ्याले पोठारलन मंग त्याचा चुमा घेतलन । मंग पोऱ्या बापाले मंतलन बाबा, मी देवा-पासून अन तुभ्या शिरी पाप केलु होतु । अज-पासून तुम्हा काँहीं मी लेकरु नाइ । मंग बापान चाकरालि सांगितलन, या पोऱ्याले बेस आंगडा आणून घाल । हाता-मंघी मुंदी अन पाया-मंघी जोडा ठाक । मंग आपुन जेऊन खाऊन-सन्या अनन्द होऊ । हा माभा पोऱ्या मेला होता अन मंग जिता झाला । तो दवलला होता तो सापलला । मंग ते दोघे-भन अनन्द करू लागले ॥



त्या-वकती त्याचा वडिल पोऱ्या वावरात होता । तिकून घरा-काठी येऊन-सऱ्या वाजा अनं नाच ऐकलन । एका चाकराले वलाऊन-शनी विचारलन, हे का हो । त्यान सांगिलन का, हा तुम्हा भाऊ आला आहे । तुम्ह्या वापाले हा सुख-रितान मिरला । मंग त्यान मोठा जेवन केलन । त्याले मोठा मंग राग आला, अन घरात जायेना । त्याचा वाप वाहेर आला त्याले समजाऊ लागला । मंग वापाले मंतलन का, इतके वरस झाले मी तुम्ही चाकरी करतून । तुम्हा हुकुम कांहीं मोडलु नाई । माझ्या संग्या-बरोबर खुशी करावाले तु माले काही वकरा देलास नाही । अन यान तुम्हा समदा पैसा कीजवीज बराबर उडवून देलन वापा-कड आला, मुन त्याच्यासाठी त्यान जेवन केलन । तऱ्हा वापान पोऱाले मंतलन, पोरा तु हमेशा माझ्या बराबर आहेस । हा इतकाही मालमता तुम्हीच आहे । आपुन खुशी करावा हे आपले काम होते । हा तुम्हा भाऊ मेला होता, मंग फिरून जिता झाला । तो दवलला होता तो सापलला ॥



[ No. 89.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

HAL'BI DIALECT.

(BHANDARA.)

## TRANSLITERATION AND TRANSLATION.

Ēkā māṇ'sā-lē dōn lēk'rā hōtē. Tyā-paikī dhāk'thā  
*One man-to two children were. Them-from-among the-younger*  
 bāpā-lē bōl'lā, 'bābā, māl'mattē-tsā dzō vāthā āhē, tō ām-tsā dē.  
*father-to spoke, 'father, the-property-of what share is, that our give.'*  
 Tyā-na maṅg rāsēt vāthūn dēlan. Mag dzugyā disā-nī  
*Him-by then the-property having-divided was-given. Then a-few days-in*  
 lāhān pōryā ar'dhā dzamā kēlā, an dur mul'khā-mandhī nighūn  
*the-younger by-son (his-) half together was-made, and far country-into having-gone*  
 gēlā. Tētha dzāūn-sanyā-nī āp'lā paisā tyā-na umas'papān uḍav'lan.  
*went. There having-gone his-own money him-by riotousness-with was-squandered.*  
 Av'ghā paisā tyā-na uḍ'vūn-sanyā maṅg tyā gāvī mahāṅg  
*All money him-by having-squandered then that in-village dearth*  
 paḍ'lā. Tyā-chyā madhī tyā-lē aḍ'tsan paḍ'li. Tavhā tō tyā  
*fell. That-of in-midst him-to difficulty fell. Then he that*  
 gāv-chyā mōthyā māṇ'sā-chyā-pāsi dzāūn rāhilā. Tyā-na āp'lyā  
*village-of great man-of-near having-gone lived. Him-by his-own*  
 vāv'rāt ḍūkar tsārāvā-lē dhāḍ'lan. Tavhā ḍūkar phōl khātēt tē  
*into-field swine feed-to it-was-sent. Then the-swine husks eat that*  
 khāvā-nā, an āp'lā pōth bharāvā, asa tyā-lā vāth'lan.  
*to-eat, and his-own belly should-be-filled, so him-to it-appeared.*  
 Tyā-lē kōnī kāhī dēlan nāhī. Maṅg tō sudh-var ālā, an  
*Him-to by-anybody anything was-given not. Then he senses-on came, and*  
 bōl'lā, 'mājhyā bāpā-chyā gharī tsāk'rā-lē pōth-bhar rōthī khāvā-le  
*spoke, 'my father-of at-house servants-to belly-full bread eat-to*  
 mir'tē, mī upāsi mar'tun. Mī uṭhūn āp'lyā bāpā-kāda  
*is-obtained, I hungry die. I having-arisen my-own father-to*  
 dzāin, bāpā-lē manal, "mī Dēvā-pāsi an tujhyā śirī pāp kēlun.  
*will-go, father-to will-say, "by-me God-near and thy on-head sin was-made.*  
 Adz-pāsūn mī tudzhā kāhī pōryā mhun rāhilu nāi, tu mā-lē  
*To-day-from I thy at-all son saying remained not, thou me-to*  
 ēkā tsāk'rā par'mānē thēv." Maṅg uṭhūn bāpā-dzavaḍ gēlā.  
*one servant like keep." Then having-arisen father-near (he) went.*



Lekā-lē dur pāhūn-sanyā tyā-chyā pōthāt dayā āli. Dhāvat  
*The-son-to far having-seen him-of in-belly compassion came. Running*  
 dzāūn-sanyā tyā-chyā garyā-lē pōthār<sup>lan</sup>; maṅg tyā-tsā tsumā ghēt<sup>lan</sup>.  
*having-gone him-of neck-to it-was-embraced; then him-of a-kiss was-taken.*  
 Maṅg pōryā bāpā-lē mant<sup>lan</sup>, 'bābā, mī Dēvā-pāsūn an tujhyā  
*Then (by-)the-son father-to it-was-said, 'father, by-me God-from and thy*  
 śirī pāp kēlu hōtu. Adz-pāsūn tudzhā kāhī mī lēk<sup>ru</sup> nāi.  
*on-head sin made was. To-day-from thy at-all I child am-not.'*  
 Maṅg bāpā-na tsāk<sup>ra</sup>-lē sāngit<sup>lan</sup>, 'yā pōryā-lē bēs āng<sup>dā</sup>  
*Then the-father-by servants-to it-was-told, 'this son-to good a-coat*  
 āpūn ghāl. Hātā-mandhi mundi, an pāyā-mandhi dzōdā thāk.  
*having-brought put. The-hand-on a-ring, and the-feet-on a-shoe put.*  
 Maṅg āpun jēun khāūn-sanyā anand hōū. Hā mādzhā pōryā  
*Then we having-dined having-eaten joyful will-be. This my son*  
 mēlā hōtā, an maṅg jītā dzhālā; tō daval<sup>lā</sup> hōtā, tō sāpal<sup>lā</sup>.  
*dead was, and then alicie became; he lost was, he is-found.'*  
 Maṅg tē dōghē-dzhan anand karū lāg<sup>lē</sup>.  
*Then they both-persons joy to-do began.*

Tyā-vak<sup>ti</sup> tyā-tsā vadil pōryā vāv<sup>rāt</sup> hōtā. Tikūn gharā-kāthī  
*At-that-time him-of eldest son in-field was. There-from house-near*  
 yēūn-sanyā vājā an nāts aik<sup>lan</sup>. Ekā tsāk<sup>ra</sup>-lē balāūn-śanī  
*having-come music and dance was-heard. One servant-to having-called*  
 vitsār<sup>lan</sup>, 'hē kā hō?' Tyā-na sāngilan kā, 'hā tudzhā bhāū  
*it-was-asked, 'this what is?' Him-by it-was-told that, 'this thy brother*  
 ālā āhē. Tujhyā bāpā-lē hā sukh-ritān mir<sup>lā</sup>. Maṅg tyā-na mōthā  
*come is. Thy father-to this safe was-got. Then him-by great*  
 jēvan kēlan.' Tyā-lē mōthā maṅg rāg ālā an gharāt  
*a-feast was-made.' Him-to great then anger came, and in-the-house*  
 dzāyē-nā. Tyā-tsā bāp bāhēr ālā, tyā-lē sam<sup>dzāū</sup> lāg<sup>lā</sup>. Maṅg  
*would-go-not. Him-of father out came, him-to to-entreat began. Then*  
 bāpā-lē mant<sup>lan</sup>, kā, 'it<sup>kē</sup> varas dzhālē, mī tujhi tsāk<sup>ri</sup>  
*the-father-to it-was-said, that, 'so-many years became, I thy service*  
 kar<sup>tūn</sup>, tudzhā hukum kāhī mōd<sup>lu</sup> nāi. Mājhyā sāngyā-barōbar khuśī  
*am-doing, thy command ever was-broken not. My friends-with delight*  
 karāvā-lē tu mā-lē kāhī bak<sup>ra</sup> dēlās nāhī; an yā-na tudzhā sam<sup>dā</sup>  
*make-to by-thee me-to ever a-goat was-given not; and this-by thy all*  
 paisā kidz<sup>bidz</sup>-barābar ud<sup>vūn</sup> dēlan, bāpā-kaḍa ālā,  
*money the-harlots-with having-squandered was-given, the-father-to came,*  
 mun tyā-chyāsāthī tyā-na jēvan kēlan.' Tavhā bāpā-na  
*therefore him-of-for him-by a-feast was-made.' Then the-father-by*



pōrā-lē mant'lan, 'pōrā, tu hamēśā mājhyā barābar āhēs; hā  
*the-son-to it-was-said, 'son, you always of-me with are; this*  
 it'kā-hi māl'matā tujhī-ts āhē. Āpun khuṣī karāvā, hē  
*so-much property thine-alone is. By-us merriment should-be-made, this*  
 āp'lē kām hōtē. Hā tudzhā bhāū mēlā hōtā, maṅg phirūn jītā  
*our duty was. This thy brother dead was, then again alive*  
 dzhālā; tō daval'lā hōtā, tō sâpal'lā.  
*became; he lost was, he is-found.'*

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal'bi has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal'bi dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāṭhī and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarātī Bhilī.

The pronunciation is mainly the same as in ordinary Hal'bi. Compare, *balis* and *bōlis*, he said; *bal'hū*, I will say; *bērā*, time. *Chh*, however, becomes *s* as in Bhilī; thus, *pusis*, he asked. Note the frequent substitution of *ḍ* for *ḷ*; thus, *udh'ḍōpanā-na*, riotously; *kāḍ*, famine.

The usual case suffixes are, case of the agent, *na*; dative, *lā*; genitive, *kō*, *kā*; locative, *mā*. Thus, *bā-na āp'lō kām'dār-lā sāṅgis*, the-father-by his servants-to it-was-said; *mānus-lā*, to a man; *mōrō bāp-kā kiti sāl'dār-lā*, to how many servants of my father's; *jīn'gi-kō hissā*, the share of the property; *thōḍā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlis*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *ē* in Bhilī.

*Pōryā*, son, shows that strong masculine bases end in *ā*. They do not change in the plural; thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son; but *mōṭhā pōryā*, the elder son.

The following are the personal pronouns:—

<i>mī</i> , I.	<i>tū</i> , thou.	<i>ō</i> , he (oblique <i>ōn</i> ).
<i>mī</i> , by me.	<i>tu-na</i> , by thee.	<i>ō-na</i> , by him.
<i>mō-lā</i> , to me.		<i>ō-lā</i> , to him.
<i>mōrō</i> , my.	<i>tōrō</i> , thy.	<i>ō-kō</i> , his.

Other pronouns are *yō*, this, dative *yē-lā*; *jē-na*, by whom; *kāy*, what?



The verb substantive agrees with Marāthī in the present and with Bhīlī in the past tense. Thus, *āhū*, I am; *āhās*, thou art; *āhā*, he is; past *hōtō* (and *hōtā*), plural *hōtā*.

The present tense of finite verbs is formed from the present participle. Thus, *mar<sup>t</sup>tu*, I die; *bhēḥ<sup>t</sup>tē*, it is got. The latter form might also be compared with Dravidian forms such as Kanarese *māḍ-utte*, Gōṇḍī *kiātā*, it does.

The past tense is formed in various ways. The suffix *yō*, corresponding to Bhīlī *yō*, occurs in forms such as *tōrī marjī mī tōdyō* (sic) *nahī*, I did not break thy order; *gayō*, he went. A suffix *s* is used in the second and third persons singular; thus, *dēyēs*, (thou) gavest; *dīs*, he gave. Such forms take the subject in the case of the agent.

A third suffix *nu* or *na* occurs in forms such as *rahē-nu*, he stayed; *dēi-na*, he gave. It is probably identical with the *n*-suffix which is used in Bhīlī and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form *chhōḍēn-thāṭī*, he released, mentioned above under ordinary Hal'bi.

A perfect is formed by adding the verb substantive to a form ending in *ē*, third person *is*; thus, *mī karē āhū*, I have done; *tu-na paṅgat dēyē-āhās*, by-thee a-feast given-is; *ō-na paṅgat karīs-āhā*, him-by a-feast made-is.

The future is formed by adding an *h*-suffix. Thus, *baḥhū*, I shall say. In the plural we find *kar<sup>o</sup>bō*, we shall make. Compare Chhattisgarhī.

The infinitive is formed as in Eastern Hindī; thus *charab-lā*, in order to tend. There is also a form ending in *nō*, but it is used as a future participle passive; thus, *pōḥ<sup>t</sup> bhar<sup>o</sup>nō*, the belly should be filled.

Examples of the conjunctive participle are *vāḥ<sup>t</sup>*, having divided; *chalī*, having gone; *kar-sarī*, having done; *dhāy-kunā*, having run. *Kunā* in the last example corresponds to Gōṇḍī *kun*.

For further details the specimen which follows should be consulted.



[No. 90.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI.

(DISTRICT ELLICHPUR.)

कोनी-एक मानुसला दोई पोया होता । ओका भितरल एक लाहानो पोया वापला बोलीस बाबा जो जिनगीको हिस्सा मोला आक् ओ दे । मग ओन ओला पैसा बाट दीईस । मग घोड दिवसमा लाहानो पोया समदो पैसा जमा कर-सरी दूर मुलुखमा चली गयो । आनी वहाँ उधडोपनान रह-सरी आपलो पैसा गमादीस । मग ओन सर्व पैसा खर्ची भयो वरतु ओन मुलुखमा काड पड्यो । ओन-मुड ओ खावला मोताव भयो । तव ओ मुलुखको एक मानुसक पास जाय-सरी रहेनु । ओन ओला डुकर चरवला आपल बावरमा धाडीस । तव डुकर जो फोल खात होता ओक वरतु ओन आपल पोठ भरनो अशो ओला समज्यो । आखीन ओला कोणी काँहीं देईन नही । मग शुध-वरतु आय-सरी बोलीस, मोरो बापका किती सालदारला पोठभर भाकर भेटते आनी मी उपाशी मरतु । मी उठ-सरी आपलो बापकु द्या जाहुँ आखीन ओला बलहुँ, अरे बाबा मी देवको कच्चोको बाहर आनखी तोरो सामने पाप करे आहुँ । येक पुठ तोरो पोया बलवकी मोला बिस लागत नही । तोरो एखादे सालवशा सरीको ठेव । मंग उठ-सरी ओ आपलो बापकु द्या गयो । तव ओ दूरच आहा इतकोमा ओला देख-कुना ओक वापला दया आयी । आखीन ओन धाय-कुना ओक गरोमा हात टाकीस वो ओका मुका लेयीस । मग पोया ओला बलवला लाग्यो, बाबा देवक कहेनोको बाहर वो तोरो सामने मी पाप करे आहुँ आखीन येक पुठ तोरो पोया बलवला मोला बरो लागत नही । पन बापन आपलो कामदारला सांगीस चांगलो पांघरून आन-सरी येला पेहराव आखीन ओक बोटमा मुंदी वो पायमा जोडा घाल । मग आपून खाय-पीयी-कुना मजा करवो । केनकसाठी कीं यो पोया मन्यो होतो तो अब जीतो भयो । वो हराप्यो होतो तो सपड्यो । तव वे आनन्द करव लाग्या ॥

ओन बेरा ओको मोठा पोया बावरमा होता । मग ओ घर आय-बन्या ओन बाजा व नाच आयकीस । तव कामदार-भितरको एक भनला बलाय-कुना ओन पुसीस, यो काय आहा । ओन ओला सांगीस कीं तोरो भाई आय आहा,



आखीन ओ तोरो बापला खुशाल भेटे आहा बल-कुना ओन मोठी पंगत करीस आहा। तव ओ राग भर-सरी भीतर जात नी होता। येकसाठी ओको बाप बाहर आय-सरी ओला समजावला लाग्यो। पन ओन बापला वलीस, देख मी इतको वरीसको तोरी चाकरी करतु आखीन तोरी मर्जी कवकही मी तोड्यो नही। तरी मी आपले गडी वरोवर मजा करनो येकसाठी मोला काँहीं शेरीको पिला ही देयेस नही। आनी जेन तोरो पैसा किसवीनी संग नास करीस ओ तोरो पोया आयो तव तुन ओकसाठी मोठी पंगत देये आहास। तव ओन ओला वलीस पोया तूँ सारो दिन मोरो संगमा आहास। आखीन मोरी समदी जिंदगानी तोरीच आहा। पन हौस वो खुशी करनो अशो वरो होतो। कहा-कीं तोरो भाई मरो होतो अव ओ जीतो भयो वो हरप्यो होतो ओ सपड्यो ॥



[ No. 90.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HAL'BI.

(DISTRICT ELLICHPUR.)

## TRANSLITERATION AND TRANSLATION.

Kōni-ēk mānus-lā dōi pōryā hōtā. Ō-kā bhitar<sup>a</sup>la ēk lāhānō pōryā  
*Some-one man-to two sons were. Them-of among one younger son-(by)*  
 bāp-lā bōlis, 'bābā, jō jin<sup>a</sup>gi-kō hissā mō-lā āvha  
*the-father-to it-was-said, 'father, which property-of share me-to may-come*  
 ō dē.' Mag ō-na ō-lā paisā bāt diis. Mag thōda  
*that give.' Then him-by him-to money having-divided was-given. Then few*  
 divas-mā lāhānō pōryā sam<sup>a</sup>dō paisā jamā kar-sarī dūr mulukh.  
*days-in the-younger son all money together made-having far country-*  
 mā chālī gayō. Ānī vahā<sup>ā</sup> udh<sup>a</sup>dōpanā-na rah-sarī āp<sup>a</sup>lō paisā  
*in having-gone went. And there riotousness-with lived-having his money*  
 gamā-dis. Mag ō-na sarva paisā khar<sup>a</sup>chī bhayō-bar<sup>a</sup>tu ōn  
*squandering-was-given. Then him-by all money having-spent became-after that*  
 mulukh-mā kāḍ paḍyō. Ōn-muḍa ō khāb-lā mōtāb bhayō. Tab ō  
*country-in famine arose. Therefore he eating-for wanting became. Then that*  
 mulukh-kō ēk mānus-ka pās jāy-sarī rahēnu. Ō-na ō-lā ḍukar  
*country-of one man-of near having-gone he-stayed. Him-by him-as-for pigs*  
 charab-lā āp<sup>a</sup>la bāvar-mā dhāḍis. Tab ḍukar jō phōl khāt hōtā  
*feeding-for his field-in he-was-sent. Then swine which husks eating were*  
 ō-ka bar<sup>a</sup>tu ō-na āp<sup>a</sup>la pōt bhar<sup>a</sup>nō asō ō-lā samajyō, ākhin  
*them from him-by his belly should-be-filled so him-to it-appeared, and*  
 ō-lā kōṇī kāhī<sup>ā</sup> dēina nahī. Mag śudh-bar<sup>a</sup>tu āy-sarī bōlis, 'mōrō  
*him-to anyone anything gave not. Then sense-on come-having he-said, 'my*  
 bāp-kā kitī sāl<sup>a</sup>dār-lā pōt-bhar bhākar bhēt<sup>a</sup>tē, ānī mī upāśī  
*father-of how-many servants-to belly-full bread is-got, and I with-hunger*  
 mar<sup>a</sup>tu. Mī uṭh-sarī āp<sup>a</sup>lō bāp-ku dyā jāhū ākhin ō-lā bal<sup>a</sup>hū,  
*am-dying. I arisen-having my father-of near will-go and him-to will-say,*  
 "arē bābā, mī Dēv-kō kahyō-kō bāhar ān<sup>a</sup>khī tōrō sām<sup>a</sup>nē pāp karē-āhū.  
*"O father, I God-of word-of outside and of-thee before sin done-hace.*  
 Yē-ka puḍha tōrō pōryā balab-kī mō-lā bēs lāgat nahī. Tōrō  
*This-of after thy son saying-of me-to fitness attaching is-not. Thy*  
 ēkhādē sāl-basā sarikō thēv." Mag uṭh-sarī āp<sup>a</sup>lō bāp-ku dyā gayō.  
*one house-dweller like keep." Then arisen-having his father near he-went.*



Tab ō dūra-eh āhā, it'kō-mā ō-lā dēkh-kunā ō-ka bāp-lā dayā āyī,  
*Then he far-indeed is, that-in him seen-having his father-to pi'y came,*  
 ākhin ō-na dhāy-kunā ō-ka garō-mā hāt tākīs, vō ō-kā mukā lēyīs.  
*and him-by run-having his neck-on hand was-thrown, and him-to kiss was-taken.*  
 Mag pōryā ō-lā balab-lā lāgyō, 'bābā, Dēv-ka kahēnō-kō bāhar vō  
*Then the-son him-to tell-to began, 'father, God-of word-of outside and*  
 'tōrō sām'nō mi pāp karē-āhū, ākhin yē-ka puḍha tōrō pōryā balab-lā  
*of-thee before I sin done-have, and this-of after thy son to-say*  
 mō-lā barō lāgat nahī.' Pan bāp-na āp'lō kām'dār-lā sāngīs,  
*me-to fitness attaching is-not.' But the-father-by his servants-to it-was-said,*  
 'chāng'lō pāngh'rūn ān-sarī yē-lā pēh'rāv, ākhin ō-ka bōṭ-mā mundī  
*'good cloth brought-having this-to put-on, and his hand-on ring*  
 vō pāy-mā jōḍā ghāl. Mag āpūn khāy-piyī-kunā majā kar'bō.  
*and foot-on shoe put. Then we eaten-drunk-having merry shall-make.*  
 Kēn-kaṣāthī, kī yō pōryā maryō hōtō, tō ab jītō bhayō; vō  
*What-of-for, that this son dead was, he now living became; and*  
 harāpyō hōtō, tō sapadyō.' Tab vē ānand karab lāgyā.  
*lost was, he was-found.' Then they joy to-make began.*

On bēra ō-kō mōthā pōryā bāvar-mā hōtā. Mag ō ghar āy-baryā  
*That time his eldest son field-in was. Then he house coming-time-at*  
 ō-na bājā va nāch āy'kīs. Tab kām'dār-bhitar-kō ēk-jhan-lā balāy-  
*him-by music and dance was-heard. Then servants-among-of one-man-to called-*  
 kunā ō-na pusīs, 'yō kāy āhā?' Ō-na ō-lā sāngīs kī,  
*having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,*  
 'tōrō bhāī āy-āhā, ākhin ō tōrō bāp-lā khuśāl bhētē-āhā bal-kunā ō-na  
*'thy brother come-is, and he thy father-to safe joined-is said-having him-by*  
 mōthī paṅgat karis-āhā.' Tab ō rāg bhar-sarī bhitar jāt nī  
*big feast made-is.' Then he (with-)anger been-filled-having inside going not*  
 hōtā. Yē-kaṣāthī ō-kō bāp bāhar āy-sarī ō-lā sam'jāb-lā lāgyō. Pan  
*was. This-of-for his father outside come-having him-to entreat-to began. But*  
 ō-na bāp-lā balīs, 'dēkh, mi it'kō baris-kō tōrī chāk'rī kar'tu,  
*him-by father-to it-was-said, 'see, I so-many years-of thy service am-doing,*  
 ākhin tōrī marjī kab'kahī mi tōḍyō nahī. Tarī mi āp'lē  
*and thy order ever (by-)me was-broken not. But (by-)me my*  
 gaḍī barōbar majā kar'nō yē-kaṣāthī mō-lā kāhī śērī-kō pilā  
*friends with feast should-be-made this-of-for me-to ever goat-of young*  
 hī dēyēs nahī. Ānī jē-na tōrō paisā kis'bīnī-saṅg nās-karīs,  
*even was-given not. And whom-by thy money harlots-with spent-was-made,*  
 ō tōrō pōryā āyō, tab tu-na ō-kaṣāthī mōthī paṅgat dēyē-āhās.  
*that thy son came, then thee-by his-sake-for big feast given-is.'*



Tab ô-na ô-lâ balis, 'pôryâ, tũ sârô din môrô sang-mâ âhâs,  
*Then him-by him-to it-was-said, 'son, thou all days my company-in art,*  
 âkhin mōri sam'di jind'gāni tōri-ch âhâ. Pan haus vō khuṣi  
*and my all property thine-indeed is. But glad and merry*  
 kar'nô aśô barô hôtô, kahâ-kĩ tōrô bhâi marô hôtô, ab ô  
*should-be-made so fit became, because thy brother dead was, now he*  
 jītô bhayô; vō harapyô hôtô, 'ô 'sapadyô.'  
*alive became; and lost was, he was-found.'*



## BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 :—

Name of District or State.	Number of Bhunjiās.
Hoshangabad . . . . .	1
Raipur . . . . .	6,186
Sambalpur . . . . .	9
Patna . . . . .	26
Kalahandi . . . . .	107
TOTAL . . . . .	6,329

According to Sherring's *Hindu Tribes and Castes*, iii, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone.

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindī. The speech they use among themselves can always be understood, save where Gōṇḍ words occur, which they have learned by mixing up with Gōṇḍ.' A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr. P. N. Bose's *Chhattisgar : Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, part I. 1890, pp. 287 and ff.

Bhunjiā is closely related to Hal'bī. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix *kē*; thus, *mānush-kē*, of a man. The suffix *chō* is, however, common with pronouns; thus, *mā-chō*, my; *tū-chō*, thy. In the dative we also find the suffix *lā* in addition to the usual Hal'bī suffixes *kē*, *kō*, *kā*; thus, *bābū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou. The final *chō* is here probably the emphatic particle, Chhattisgarhī *ch*, Marāṭhī *te*; and different from *chō* in *tū-chō*, thy. Compare *kāchō*, some. Note also *hārā*, he, usually added to *nun*; thus, *nun-hārā*, he. Compare Chhattisgarhī *har*.

The inflection of verbs is mainly the same as in Hal'bī. In the verb substantive we may note forms such as *āchhē* or *āyē*, I am; *tū-chō āchhat*, thou art; *āchhē* and *āhē*, he is.

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense; thus, *kar<sup>n</sup>ī*, I did; *bainī* and *bainit*, he became; *gavāy<sup>n</sup>ī*, he was lost. The final *s* in *upāy<sup>s</sup>lās*, he squandered, is probably due to the influence of Chhattisgarhī. The subject of transitive verbs in the past tense is sometimes put in the case of the agent; thus, *bāpus-nē*



*dhan dīlō*, the father gave his property. But we just as often find instances such as *bābū bāṭā nīlā*, the son took his share.

In the future we may note forms such as *jāidē*, I will go ; *guthiyābā*, I will say. *Khāvan*, let us eat ; *rahan*, let us remain, contain a suffix *an* of the first person plural. Compare Eastern Hindī.

In most essential points, however, the specimen which follows will show that Bhunjiā agrees with Hal'bi.



[No. 91.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI.

BHUNJIA DIALECT.

(DISTRICT RAIPUR.)

काचो मानुषके दू-भन पुतार रहिलो। हुँचो छोटे बाबू बाबासे बोलला, ऐ बाबा धनसे जो माचो वाँटा आखे सो मा-चुक देहाँ। तपहर बापुसने हुनाके अपलो धन बाटून दीलो। जूगा दिन नो होइला छोटे बाबू वाँटा नीला अरु वड़े धूर गाँव वसूँ गेला। हुँथा खराब संगमें दिन काठलो आपलो धन उड़ालो। जब हुन जमा उड़ावून चुकलो तपहर उन देसे बड़ो दुकाल पड़लो, और हुनहारा कंगाल हुइलो। अरु हुवे देसे रहवइयामें गोटेक लगे जाहून रहनाखे जोन हुनानचो अपलो खितो वरहा चराओंके पठालो। अरु हुन फल जिन वरहा खानाखे अपलो पोठ भरून चाहलो। हुँनाके माँगनी कोने नही देई। तपहर हुन सुध करलो अरु गुठियान माचो बाबा-लगे बहुत कमाहाको पोठसे आगर खाउँके मिलत आखे अरु मुइ भूखे मरत आखे। मुइ बाबा-लगे उठून जाइदे, अरु गुठियावाँ ये बाबा, मुइ बैकुण्ठ उल्ला अरु तूचे लगे पाप करुना-खे। यदायें मुइ तूचो बिटा कहून लायक नही आये। जिसों कमाहाका ठेवलिस हुसोइ मोको ठेव। मने गोखून उठून बाबा लगे गेला। बावाने छोटे बाबूला धूरसे एते लाहला मया लागला अरु धाँवते गोलो हुनाचो टोंटरा पुटारलो अरु चूमलो। बाबू हुनाके गोठिया-यलो ऐ बापुस, मुइ बैकुण्ठ उल्ला अरु तूचे ठावें पाप करुनाखे। यदायें मुइ तूचो बिटा कहून लायक नही आये। बावाने कमाहासे कहलो अच्छा छिडाही आना अरु पहिरावा। अरु अँगुठीमें मुदरी पहिरावा अरु गोड़े पनही पहिरावा। तपहर अम्हीं खावन अरु सुखे रहन। योहारा माचो बाबू आहे, हुनहारा मरला बैनी एदाय जीला, माचो बाबू गवायनी फेर मिललो। हुन-हारा खुशी करला-चो॥

वड़े बाबू खिते रहला। अरु घरके ठावे एइला बाजा अरु नाच गर-जलो ताके सुनीला। हुनाचो कमाहामसे गोटेकके पूछला हुन काय आखे। कमाहा गोठियायलो तुमचो भाई एइला। तुमचे बावाने वनक वनक खवायला



काँई के हुनाचो वने पायला । ये बात सुनून बड़े बाबू रिस होयला, अरु भीतर नो गेला । तपहर हुनाचो बापुस बाहिर आयलो हुनाके मनाऊ के लागलो । हुनहारा बाबासे बोलला, बाबा मुझ तुमचे इतने वरस सेवा करनी अरु तुमचे कहे चलनी । तूचो मोकी भेड़ी पीला खाऊको कभू ना दीलास, कि मुझ अपिलो मीत संगे खुशी करून रहतो । तुमचे छोटा बाबू जो किसवी संग रहलो, अरु जमा धनके उड़ायलास वो दाँय आइला तो वनक वनक खवायलो । बाबा गोठियायला ए बाबू तूचो माचो साथे आइत अरु माचो सवै तूचो आइँ । तूचो छोटे भाई एइला, खुशी होऊँन ठाहा । काँई के तूचो भाई भरला बैनीत हारा जिझा, गवायनी फेर मिललो ॥



[ No. 91.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## HALABĪ.

## BHUNJĪĀ DIALECT.

(DISTRICT RAIPUR.)

Kāchō mānush-kē dū-jhan putār rahilō. Hū-chō chhōtē bābū  
*A-certain man-of two-persons sons were. Them-of the-younger son*  
 bābā-sē bōl'lā, 'ai bābā, dhan-sē jō mā-chō bāṭā āchhē,  
*the-father-to spoke, 'O father, the-wealth-from what my share is,*  
 sō mā-chuk dēhā.' Tap<sup>h</sup>har bāpus-nē hunā-kē ap<sup>l</sup>ō dhan  
*that me-to give.' Then the-father-by them-to his-own wealth*  
 bātūn dilō. Jūgā din nō hōilā chhōtē bābū bāṭā  
*having-divided was-given. A-few days not became the-younger son the-share*  
 nīlā aru barē dhūr gāva basū gēlā. Hūthā kharāb saṅg-  
*took and very far to-a-village to-live went. There bad company-*  
 mē din kāṭh<sup>l</sup>ō, āp<sup>l</sup>ō dhan urālō. Jab hun jamā  
*among days he-passed, his-own wealth he-squandered. When he property*  
 urāvūn-chuk<sup>l</sup>ō tap<sup>h</sup>har un dēsē barō dukāl par<sup>l</sup>ō, aur hun-hārā  
*had-squandered then that in-country mighty famine fell, and he*  
 kaṅgāl huilō. Aru huvē dēsē rah<sup>h</sup>vaīyā-mē gōṭēk lagē  
*a-beggar became. And he in-country the-inhabitants-among one near*  
 jāhūn rahunā-chhē. Jōn hunān-chō ap<sup>l</sup>ō khētō bar<sup>h</sup>hā  
*having-gone lived. By-whom him-to his-own into-field swine*  
 charāṭ<sup>h</sup>-kē paṭhālō; aru hun phal jin bar<sup>h</sup>hā khānā-chhē, ap<sup>l</sup>ō  
*feeding-for was-sent; and those fruits which the-swine eating-were, his-own*  
 pōṭ bharūn chāh<sup>l</sup>ō. Hūnā-kē māg<sup>n</sup>nī kōnē nahī dēi. Tap<sup>h</sup>har  
*belly to-fill he-wished. Him-to alms anybody not gives. Then*  
 hun sudh kar<sup>l</sup>ō; aru guṭhiyān, 'mā-chō bābā lagē bahut  
*by-him senses were-made; and said, 'my father near-to many*  
 kamāhā-kō pōṭ-sē āgar khāṭ<sup>h</sup>-kē milat-āchhē; aru mui bhūkhē marat  
*servants-to belly-than more to-eat got-is; and I hungry dying*  
 āchhē. Mui bābā-lagē uṭhūn jāidē, aru guṭhiyābā, "yē bābā,  
*am. I father-near having-arisen will-go, and will-say, "O father,*  
 mui baikunṭha ul<sup>t</sup>ā, aru tū-chē lagē pāp karunā-chhē. Yadāyē  
*by-me heaven against, and thee-of near sin done-is. Henceforth*  
 mui tū-chō bēṭā kahūn lāyak nahī āyē. Jisō kamāhā-kā ṭhēv<sup>l</sup>lis,  
*I thy son to-be-called worthy not am. As the-servants thou-keepest,*  
 husōi mō-kō ṭhēv<sup>l</sup>." Manē gōkhūn uṭhūn bābā lagē  
*so me keep." In-mind having-thought having-arisen the-father near*



gēlā. Bābā-nē chhōtē bābū-lā dhūr-sē ētē lāh'lā,  
*he-went. The-father-by the-younger son-to distance-from coming it-was-seen,*  
 mayā lāg'lā, aru dhāv'tē gōlō, hunā-chō tōt'rā putār'lō, aru  
*compassion came, and running he-went, him-of neck embraced, and*  
 chūm'lō. Bābū hunā-kē gōthiyāy'lō, 'ai bāpus, mui baikunṭha ul'tā  
*kissed. The-son him-to said, 'O father, I heaven against*  
 aru tū-chē ṭhāvē pāp karunā-chhē. Yadāyē mui tū-chō bēṭā kahūn  
*and thee-of near sin done-is. Therefore I thy son to-be-called*  
 lāyak nahī āyē.' Bābā-nē kamāhā-sē kah'lō, 'achchhā  
*worthy not am.' The-father-by the-servant-to it-was-said, 'good*  
 chhidāhī ānā, aru pahirāvā; aru āguṭhi-mē mud'ri pahirāvā; aru  
*robe bring, and put-on; and the-finger-on a-ring put; and*  
 gōrē pan'hi pahirāvā. Tap'har amhī khāvan, aru sukhē rahan.  
*on-foot a-shoe put. Then we will-eat, and happy will-be.*  
 Yō-hārā mā-chō bābū āhē, hun-hārā mar'lā bainī, ēdāy jilā; mā-chō  
*Because my son is, he dead was, now revived; my*  
 bābū gavāy'nī, phēr mil'lō.' Hun-hārā khuṣī kar'lā-chō.  
*son was-lost, again was-found.' They merriment made-indeed.*

Barē bābū khētē rah'lā. Aru ghar-kē ṭhāvē ēilā, bājā  
*The-elder son in-the-field was. And the-house-of near he-came, music*  
 aru nāch garaj'lō, tā-kē sunilā. Hunā-chō kamāhā-ma-sē gōṭek-kē  
*and dance sounded, that he-heard. His servants-among-from one-to*  
 pūchh'lā, 'hun kāy āchhē?' Kamāhā gōthiyāy'lō, 'tum-chō bhāi  
*he-asked, 'that what is?' By-the-servant it-was-said, 'thy brother*  
 ēilā. Tum-chē bābā-nē banak banak khavāy'lā; kāi-kē hunā-chō  
*came. Thy father-by good good feast-is-given; because-that him*  
 banē pāy'lā.' Yē bāt sunūn barē bābū ris hōy'lā, aru  
*safe he-received.' This thing having-heard the-elder son angry became, and*  
 bhitar nō gēlā. Tap'har hunā-chō bāpus bāhir āy'lō, hunā-kē manāū-kē  
*inside not went. Then him-of the-father out came, him-to entreat-to*  
 lāg'lō. Hun-hārā bābā-sē bōl'lā, 'bābā, mui tum-chē it'nē  
*began. By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many*  
 baras sēvā kar'nī, aru tum-chē kahē chal'nī. Tū-chō mō-kē bhērī-  
*years service was-done, and thee-of order was-obeyed. You me-to sheep-*  
 pilā khāū-kō kabhū nā dilās, ki mui apilō mit-sāngē khuṣī  
*young-one eating-for ever not gave, that I my-own friends-with merriment*  
 karūn rah'tō. Tum-chē chhōṭā bābū jō kis'bi sāng rah'lō,  
*having-made might-have-been. Thy younger son who harlots with lived,*  
 aru jamā-dhan-kē urāy'lās, vō dāy āilā, tō banak banak  
*and property squandered, he when came, then good good*  
 khavāy'lō.' Bābā gōthiyāy'lā, 'ē bābū, tū-chō mā-chō sāthē āchbat;  
*feast-is-given.' The-father said, 'O son, thou me-of with art;*



aru mā-chō sabai tū-chō āchhai. Tū-chō chhōtē bhāi ēilā,  
*and my all thine is, Thy younger brother came,*  
 khuśi hōññ thāhā, kār-kē tū-chō bhāi mar'lā bainīt,  
*delight having-become was-right, because thy brother dead was,*  
 hārā-jillā; gavāy'nī, phēr mil'lō.  
*he-alive-is; was-lost, again is-found.*



## NĀHARĪ.

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891 :—

Raipur . . . . .	171
Bilaspur . . . . .	88
Sambalpur . . . . .	37
Chhattisgarh Feudatories . . . . .	442
Oriya Feudatories . . . . .	256
TOTAL . . . . .	994

Their dialect Nāharī has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāharī is closely related to Hal'bi.

The phonetical system is the same as in Hal'bi, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes *kē*, *k*, *kō*, *kā*, and *lā*; thus, *bāp-kē*, to the father; *būbā-kā*, to the son. In the ablative we find the suffixes *sē* and *bē* corresponding to Hal'bi *sē* and *lē*; thus, *dhan-sē*, from the property; *dhūr-bē*, from far off. In the genitive the ordinary Hal'bi suffixes are used; thus, *nāch-kō*, of dancing; *dēs-kē*, of a country. Note also forms such as *mānē-chā*, of a man; *dayā-kar'lō bad'lā*, return for compassion. In the plural we find Chhattisgarhī forms such as *mitān-sāngē*, with my friends.

'My' is *mō-chō*, *mā-chō*, and *mērē*; 'this' is *yē* and *yō*, genitive *ih-chō*, etc.

The verb substantive is inflected as in Hal'bi; thus, *āsē*, he is; *rah'lō*, *rah'lē*, *rah'lā*, he was. Peculiar forms are *āsat*, thou art; *rah'bō*, he was.

The past tense of finite verbs is formed as in Hal'bi; thus, *chāhō*, he wished; *gailō*, he went; *ṭār'lē*, I transgressed; *kar'bē*, I did. Note forms such as *hāsīdā*, he laughed; *karindā*, I did; *ilīs*, he came; *dilās*, he gave, etc.

Instances of the future are *jāindē*, I will go; *sānghūndē*, I will say; *dēh'chō*, I will give. Note also forms such as *khād'lū*, let us eat; *pilū*, let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No. 92.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL'BI.

NĀHARĪ DIALECT.

(KANKER.)

## SPECIMEN I.

कोन्हू मानेचा दो कड़हा आसत। हूने धूली कड़हा वूवाका सांघलो,  
ऐ वूवा, धनसे जो बाँटो हो हुन मके देय। पन्हाय हुन हुनाक आपला धन



वाटून दिली । खूबे दिन नई होऊन रहलो कि धूली कड़हा सबो इकठावलो दूर देश निकरून गेलो, और हुवाँ अडरापन करलो । सब मालक उड़ाऊन दिलो । जबई उरकलो हुन देशमें खूब दुकाल पडलो और हुन गरीब होलो । और हुन देशके बसलो माने एकलो घरे रहलो । हुने हुन अपलोय खेत सोरोय चराऊंक पठावलो और हुन सोरोय खात रहलो हुनाचो पुटो भरलो भावलो । कोन्हा कई नई दीलास । तब चेत करलो और अपनैय बोललो, मेरे बूवा घरे कमैया ठोबलास खादलो सबन-वोरी वाचलो और मई भूखे मरिदाहा । इथावे उठून बूवा-लग जाईंदे और हुनके सांघुन्दे, ऐ बूवा, संसार-वाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेटा कहतले नौहौं । माचो हुन नौकर-वरावर करूक । तब हुन उठून बूवा-वग गेलो । पर हुन खूबे धूरवे देखून मया करून और पराऊन टोटरे लटकून चूमले । कड़हा बापके बोललो, ए बूवा संसार-वाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे बेटा कहतवे नौहौं । फेर बूवा बोललो अपलो नौकर अच्छा कपड़ा निकराला हुनाक नेसावा । और हुनाक हाथामें मुद्दो अन खाटेले आवा पाहनीले । अन हमी खादलूँ पीलूँ आनन्द करलूँ । काय कि माचो कड़हो मरू रहलो फेर जीवलो पकाये रहले फेर मिललो । तब हुन खुशी लागलो ॥

हुनाचो वडे कड़हा बडे रहलो । और जब हुन येते बखत घरे लघे अँवरलो तब मादरचो नाचचो कुलहार सुनलो । तब हुन आपला नौकर आसे हुनाक पूँछा कि यो काई आय । हुन हुनाक बोललो, तुचो दादा इलो आसे अन तुचो बूवा अच्छा खादलो, काई कि हुनाक कड़हो नंगत आसे । प हुन रिस करलो और भीतर जाऊक इरादा नी रहलो । हुनाचो बूवा बाहिर इलो अन मनावलो । हुन बापके जवाब दीले, देख इतरो वरसे तुचो सेवा करिंदा अन कमे तुचा वातक नई टारले । अन कमी वोकडो-कड़हो नी दिविस कि आपन मितान-संगे खुशी करतूँ । फेर तुचो कड़हो तुचो धनक बाइला संगे खादलो जिसे इलिस तिसे तुमी अच्छा खादवा । बूवा हुनाक बोललो ऐ कड़हो तू माचा संगे सगारे दिन आसत । जो कितना आसे तुचो आय । फेर आनन्द करा खुशी करूंक चाहिवा ; काय कि ये तुचो दादा मरल रहला फेर जीवले; पकाये रहलो फेर मिललो ॥



[No. 92.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

NĀHARĪ DIALECT.

(STATE KANKER.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnhū mānō-chā dō kar'hā āsat. Hūnē dhūli kar'hā būbā-kā  
*Certain man-of two sons were. Them-from small son father-to*  
 sāngh'lō, 'ai būbā, dhan-sē jō bātō hō hun ma-kē dēy.'  
*said, 'O father, wealth-from which share is that me-to give.'*  
 Panhāy hun hunā-k āp'lā dhan bātūn dilī. Khūbai din  
*Then he him-to his-own wealth having-distributed gave. Many days*  
 nāi hōūn rah'lō ki dhūli kar'hā sabō ikathāv'lō  
*not having-become remained that the-small son all gathered-together*  
 dūr-dēs nik'rūn gailō, aur huvā aḍ'rāpan kar'lō, sab  
*far-country-(to) having-started went, and there bad-conduct did, all*  
 māl-ka urāūn dilō. Jabai urak'lō hun dēs-mē khūb  
*wealth having-squandered gave. When spent that country-in much*  
 dukāl paḍ'lō, aur hun garīb hōlō; aur hun dēs-kē bas'lō  
*famine fell, and he poor became; and that country-of living*  
 mānē ek'lō gharē rah'lo. Hūnē hun ap'lōy khēt sōrōy charāū-k  
*men one-of in-house he-lived. Him-by him his-own field swine to-graze*  
 pathāv'lō, aur hun sōrōy khāt rah'lō hunā-chō putō bhar'lō bhāv'lō.  
*was-sent, and he the-swine eating remained that-from belly filling he-wished.*  
 Kōnhā kai nāi dilās. Tab chēt kar'lō aur ap'nēy bōl'lō, 'mērē  
*Anybody anything not gave. Then sense he-did and himself said, 'my*  
 būbā gharē kamaiyā thōb'lās, khād'lō saban-vōri bāch'lō, aur mai  
*father in-house workers kept, eating all-of it-remained, and I*  
 bhūkhē maridāhā; ithā-bē uṭhūn būbā-lag jāindē aur hun-kē  
*hungry dying-am; here-from having-arisen father-near I-will-go and him-to*  
 sānghūndē, "ai būbā, sansār-bāhirī pāp kar'bē an tu-chē-pur'hē pāp  
*will-speak, "O father, the-world-against sin I-did and thee-of-before sin*  
 kar'bē. Māi tu-chē bēṭā kahat-lē nau-haū. Mā-chō hun naukar-barābar  
*I-did. I thy son to-be-called not-am. Me-to that sercant-like*  
 karūk.' Tab hun uṭhūn būbā-bag gailō. Par hun khūbai  
*do.' Then he having-arisen father-near went. But he much*  
 dhūr-bē dēkhūn mayā karūn aur parāūn tōṭ'rē  
*far-from having-seen kindness having-done and having-run on-the-neck*



laṭ<sup>kūn</sup> chūm<sup>lē</sup>. Kaṛ<sup>hā</sup> bāp<sup>kē</sup> bōl<sup>lō</sup>, 'ē būbā,  
*having-hung kissed. The-son the-father-to spoke, 'O father,*  
 sansār<sup>-bāhiri</sup> pāp kar<sup>bē</sup> an tu<sup>-chē</sup> pur<sup>hē</sup> pāp kar<sup>bē</sup>. Maī  
*the-world-against sin I-did and thee-of-before sin did. I*  
 tu<sup>-chē</sup> bēṭā kahat<sup>-bē</sup> nau<sup>-haū</sup>.' Phēr būbā bōl<sup>lō</sup> ap<sup>lō</sup> naukar,  
*thy son to-be-called not-am.' Again the-father said his-own (to-)servants,*  
 'acheh<sup>hā</sup> kap<sup>rā</sup> nik<sup>rā</sup>-lā hunā<sup>-k</sup> nēsā<sup>vā</sup>; aur hunā<sup>-k</sup> hāthā<sup>-mē</sup>  
*'good cloth take-out him cause-to-put-on; and him-to the-hand-in*  
 muddō an khātē<sup>-lē</sup> āvā pāh<sup>-nilē</sup>, an hamī khād<sup>lū</sup> pīlī  
*a-ring and the-leg-in shoes make-him-wear, and we will-eat will-drink*  
 ānand kar<sup>lū</sup>. Kāy<sup>-kī</sup> mā<sup>-chō</sup> kaṛ<sup>hō</sup> marū rah<sup>lō</sup>, phēr jiv<sup>lō</sup>; pakāyē  
*joy will-do. Because my son dead was, again lived; lost*  
 rah<sup>lō</sup>, phēr mil<sup>lō</sup>.' Tab hun khuśī lāg<sup>lō</sup>.  
*was, again is-found.' Then to-him gladness was-attached.*

Hunā<sup>-chō</sup> barē kaṛ<sup>hā</sup> bēṛē rah<sup>lō</sup>. Aur jab hun yēṭē  
*His elder son in-the-field was. And when he coming*  
 bakhat gharē<sup>-laghē</sup> āvar<sup>lō</sup>, tab mādar<sup>-chō</sup> nāch<sup>-chō</sup> kul<sup>hār</sup> sun<sup>lō</sup>. Tab  
*time house-near arrived, then music-of dance-of noise he-heard. Then*  
 hun āp<sup>lā</sup> naukar āsē hunā<sup>-k</sup> pūch<sup>hā</sup> ki, 'yō kāi āy?' Hun  
*he his-own servant was him-to asked that, 'this what is?' He*  
 hunā<sup>-k</sup> bōl<sup>lō</sup>, 'tu<sup>-chō</sup> dādā ilō āsē, an tu<sup>-chō</sup> būbā achch<sup>hā</sup>  
*him-to said, 'thy brother come is, and thy father good (things)*  
 khād<sup>lō</sup>, kāi<sup>-ki</sup> hunā<sup>-k</sup> kaṛ<sup>hō</sup> naṅgat āsē. Pa hun ris kar<sup>lō</sup>  
*ate, because-that him-to son well is. But he anger made*  
 aur bhītar jāū<sup>-k</sup> irādā nī rah<sup>lō</sup>. Hunā<sup>-chō</sup> būbā bāhir ilō an  
*and inside go-to wish not was. Him-of father outside came and*  
 manāv<sup>lō</sup>. Hun bāp<sup>-kē</sup> javāb dilē, 'dekh, it<sup>rō</sup> bar<sup>sē</sup>  
*entreated-(him). He the-father-to reply gave, 'look, so many years*  
 tu<sup>-chō</sup> sevā karindā, an kabhē tu<sup>-chā</sup> bāt<sup>-ka</sup> nāi tār<sup>lē</sup>, an kabhī  
*thy service I-doing, and ever thy word-to not transgressed and ever*  
 bōk<sup>rō</sup>-kaṛ<sup>hō</sup> nī divis kī āpan mitān<sup>-saṅgē</sup> khuśī kar<sup>lū</sup>. Phēr  
*goat-child not gavest that my-own friends-with gladness I-might-have-done. Then*  
 tu<sup>-chō</sup> kaṛ<sup>hō</sup> tu<sup>-chō</sup> dhan<sup>-k</sup> bāilā<sup>-saṅgē</sup> khād<sup>lō</sup>, jisē ilis tisē tumī  
*thy son thy wealth-to women-with ate, as came so you*  
 achchā khād<sup>vā</sup>.' Būbā hunā<sup>-k</sup> bōl<sup>lō</sup>, 'ai kaṛ<sup>hō</sup>, tū mā<sup>-chā</sup>-  
*good (things) gave-to-eat.' The-father him-to said, 'O son, thou me-of-*  
 saṅga sagārē dīn āsat; jō<sup>-kit</sup>nā āsē tu<sup>-chō</sup> āy. Phēr ānand  
*with all days art; whatever is thing is. Then gladness*  
 karā khuśī karūk chāhibā; kāy<sup>-ki</sup> yē tu<sup>-chō</sup>  
*having-done merriment to-make was-proper; because-that this thy*  
 dādā mar<sup>lā</sup> rah<sup>lā</sup>, phēr jiv<sup>lē</sup>; pakāyē rah<sup>lō</sup>, phēr mil<sup>lō</sup>.  
*brother dead was, again lived; lost was, again is-found.'*



[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI.

NĀHARĪ DIALECT.

(KANKER.)

## SPECIMEN II.

एकलो बाघेडो कोनटा वनमें पडदो सोववो । हुरहा खुवसे उँचेलो हुनाचो पास आपलो वीलमेसे निकरलो । हुन आरोसे बाघेडो उठलो और हुनाचो डौली एकले उचेलो-पर हुरहा पडलो । रीसमें ऐना बाघेडोने हुन उचेलोको वीधाना चाही । उचेलोने अरजी करलो आपलो तुचो वोर और मोचो वोर देख । हमचो मारीदास आपले किया बडाई होलो । इहचो सुनलो बाघेडोने उचेलोकी छाडून दिलो । उचेलोने अर्जी करलो, कोनटा दिनमें आपलो इहचो दाया-करलो बदला देहचो । इहचो सुन बाघेडो हाँसीदा वन किन्द्रो परावतो । अतकी दिन आसे हुन वनकी-लघे रहिया फाँदो लगावलो । बाघेडो फासलो । हुन हुनको गाय बैलो कथे मारत रहिलो । बाघेडेने फाँदोसे निकरूनके खुबे चाहलो, निकरून ना सकलो । हुन दुखी होवले खुबे गागलो । हुन उचेलोने जेनला बाघेडो छाडून रहलो हुन गागलो सुनलो । हुन उचेलो बाघेडोकी गागलो चिन्हलो खोजतेर हुन ठौरवा अयरलो जहाँ बाघेडो फाँदामें पडून रहवो । हुन उचेलो आपलो दातोसे फाँदेको काटलो बाघेडो छोडाऊन दिलो ॥



[ No. 93.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ.

NĀHARĪ DIALECT.

(KANKER.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk<sup>lō</sup> bāghēdō kōn<sup>tā</sup> ban-mē paḍ<sup>dō</sup> sōv<sup>vō</sup>. Hur<sup>hā</sup>  
*One tiger a-certain forest-in lying sleeping-was. Suddenly*  
 khub<sup>sē</sup> ūchēlō hunā-chō pās āp<sup>lō</sup> bīl-mē-sē nikar<sup>lō</sup>. Hun  
*many mice him-of near their-own hole-in-from came-out. That*  
 ārō-sē bāghēdō uṭh<sup>lō</sup> aur hunā-chō ḍaulau ēk<sup>lē</sup> uchēlō-par hur<sup>hā</sup>  
*noise-from the-tiger arose and his paw one mouse-on by-chance*  
 paḍ<sup>lō</sup>. Rīs-mē ainā bāghēdō-nē hun uchēlō-kō bīdhānā chāhō.  
*fell. Anger-in having-come the-tiger-by that mouse-to to-kill wished.*  
 Uchēlō-nē ar<sup>ji</sup> kar<sup>lō</sup>, 'āp<sup>lō</sup> tu-chō vōr aur mō-chō vōr dēkh.  
*The-mouse-by request was-made, 'you your direction and my direction see.*  
 Ham-chō mārīdā-sē āp<sup>lō</sup> kēyā baḍāi hōlō. Ih-chō sun<sup>lō</sup> bāghēdō-nē  
*Our killing-from your what greatness will-be. This heard the-tiger-by*  
 uchēlō-kē chhādūn dīlō. Uchēlō-nē ar<sup>ji</sup> kar<sup>lō</sup>,  
*the-mouse-to having-left was-given. The-mouse-by statement was-made,*  
 'kōn-tā dīn-mē āp<sup>lō</sup> ih-chō dāyā-kar<sup>lō</sup> bad<sup>lā</sup> dēh<sup>chō</sup>. Ih-chō  
*'some day-in your-own this-of kindness(-of) return I-will-give.' This*  
 sun bāghēdō hāsīdā, ban kindrō parāvatō. At<sup>kē</sup> dīn āsē  
*having-heard the-tiger laughed, forest roaming ran. A-few days were*  
 hun ban-kē laghē rahiya phādō lagā<sup>v</sup>lō, bāghēdō phās<sup>lō</sup>. Hun  
*that forest-of near inhabitants a-net fixed, the-tiger caught. He*  
 hun-kō gāy-bailō kathē mārāt rahīlō. Bāghēdō-nē phādō-sē  
*their cows-and-oxen sometimes killing was. The-tiger-by the-net-from*  
 nik<sup>rūn</sup>-kē khubē chāh<sup>lō</sup>, nik<sup>rūn</sup> nā sak<sup>lō</sup>. Hun dukhī  
*coming-out-for much wished, come-out not could. He troubled*  
 hōv<sup>lē</sup> khubē gāg<sup>lō</sup>. Hun uchēlō-nē jēn-lā bāghēdō chhādūn rah<sup>lō</sup>  
*having-become much roared. That mouse-by which-to the-tiger having-left was*  
 hun gāg<sup>lō</sup> sun<sup>lō</sup>. Hun uchēlō bāghēdō-kē gāg<sup>lō</sup> chinhalō,  
*that roaring was-heard. That mouse the-tiger-of roaring recognized,*  
 khōj<sup>tē</sup>-khōj<sup>tē</sup> hun ṭhaur<sup>vā</sup> ayar<sup>lō</sup> jahā bāghēdō phādā-mē paḍūn  
*searching-searching that place reached where the-tiger net-in having-fallen*



rah'bō.	Hun	uchēlō	āp'lō	dātō-sē	phādē-kō	kāp'lō	bāghēdō
<i>was.</i>	<i>That</i>	<i>mouse</i>	<i>its-own</i>	<i>teeth-by</i>	<i>the-net-to</i>	<i>cut</i>	<i>the-tiger</i>
chhōdāūn		dilō.					
<i>having-released</i>		<i>gave.</i>					

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## FREE TRANSLATION OF THE FOREGOING.

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.



## KAMĀRĪ OR KĀWĀRĪ.

This is the language of an Aboriginal Tribe called Kamār or Kāwār. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows:—

Name of District or State.	
Raipur	5,205
Bilaspur	23
Sambalpur	164
Bastar	169
Kanker	187
Raigarh	13
Bamra	1,302
Rairakhol	13
Sonpur	28
Patna	275
Kalahandi	338
TOTAL	7,817

It will thus be seen that they are found in every Oṛiyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur.<sup>1</sup>

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language. The rest speak the language of their more civilised neighbours. Kamārī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the 'Komārs' has been printed by Mr. P. N. Bose, in his *Chhattisgarh: Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol. lix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Hal'bi. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgarhī, Oṛiyā and Marāṭhī are mechanically mixed together. There is even less of

<sup>1</sup> In the Census Report of the Central Provinces for 1891, the Kamārs and Kawars appear separately in the Caste-Tables. The Kawars are No. 27 in Group II(a) (Cultivators), Class A. Agricultural. The Kamārs are No. 13 in Group IV (Forest and Hill Tribes) of the same class.



uniformity in Kamārī than in Hal'bi, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form *hunā-chē*, from the demonstrative pronoun *hun*, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gōṇḍis in appearance, and it is very probable that their original dialect was some form of Gōṇḍī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Hal'bi, and closely akin to Chhattisgarhī. Compare *kāi-jāt*, some one; *bāṭā*, share; *āchhē*, is.

The inflection of nouns also agrees with Hal'bi in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, *dēs-mē*, in a country; *majur-kō*, to the servants.

The usual case suffixes are,—

Instr.	<i>nē</i> .
Dat.	<i>kō</i> .
Abl.	<i>sē</i> .
Gen.	<i>kē, kā, dē</i> .
Loc.	<i>mē</i> .

Thus, *abhār-kē ut'ā*, against Heaven; *nāchā-dē śabad*, the sound of dancing; *apan-kā gāgrā*, your son.

The personal pronouns usually take the plural form; thus, *am*, I. They form their genitive by adding *chō, chā, or chē*; thus, *ām-chō kaṛhō*, my son; *tum-chō sām'nē*, before you; *tum-chā bhāud*, your brother; *tum-chē chāk'rī*, your service. 'My' is, however, also *mōr*; thus, *mōr bāṭā*, my share.

'He' is *hun*, to which *har, ar*, and *ā* are usually added; thus, *hun-har*, he; *hunar-sē*, from him; *hunā-chē*, his. *Har* is borrowed from Chhattisgarhī.

The verb substantive is formed from the bases *hō* and *āchh*; thus, *hō*, he is; *āchhē*, thou art, he is, and they are. The form *āchhat*, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix *dē* which plays a great rôle in the conjugation of the finite verb in Hal'bi is also frequent in Kamārī. Thus, *karūndē*, I do; *marūndē*, I am dying; *jāūndē*, I will go; *bōlūndē, bōlādē, and baldē*, he said. Instead of *dē* we also find *dī*; thus, *dukāl paṛē-dī*, a famine arose; *dēv-dī*, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding *iyā*, and sometimes by adding *lā*; thus, *chumbiyā*, he kissed; *miviyō*, he was found; *jālā* and *jālō*, he became; *bāp-nē husē dēkhiyā, dayā kēlā*, the father saw him and had compassion. Forms such as *tum-chā hukam na ṭārū*, I did not transgress your command; *bhātar nahī yā*, he did not go in, correspond to the past habitual in Marāṭhī.

Future forms such as *khāvā*, I will eat; *bōl'vā*, I will say, also occur in Hal'bi.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, *khātō*, to eat (Hal'bi); *karū*, to do (Marāṭhī); *charāun*, in order to tend (mixture of Chhattisgarhī and Marāṭhī); *kayānī*, to be called; *karā-dē*, to do; *hākār-kē*, having called (Chhattisgarhī); *uṭhūn*, having arisen (Marāṭhī), and so on.



Causals are apparently formed as in Marāṭhī; thus, *nisācā*, cause him to put on; *niḡācā*, bring out.

Irregular are *galā*, went (Oṛiyā); *malā*, died (Oṛiyā); *kēlā*, did (Marāṭhī), and so on.

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[ No. 94.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

KAMARI OR KAWARI DIALECT.

(DISTRICT RAIPUR.)

काई जात मानुसके दू गागरा आछे । एह-सोय इधलीने बाबासे बोलादे होय बाबा धन जो हो जा मोर बाँटा हो आमचो दे । तब बाबा हुन्हरको अपन धन बाँटिया । जुगे दिन न टहा कि इधली गागरा जमा माल इकट्ठा कर धूर देश गला । और वहाँ फंदी संग दिन गुतिया अपनो माल हरखत जालो । जब हुन सब उड़ावन दीला तब हुन देशमें बड़ा दुकाल पड़ेदी और हुनहर भिखारी जाला । और हुन देशके ठीला-में एक लगे गेला ठीला जोन हुन्हरको अपन खेते बरहा चराउन बोया । और हुन्हर हुन फोसे बरहा खायदी अपने पोट खावाँ बोलून्दे । क्यों हुँसे कोई कुछ न देवदी । तब हुँसे चेत हेलो और खोखईदी, आमचो बापके लगे कीधी मजूर-को खातो कौरासे जुगे खाजा मिवेदी और अम भूखो मरून्दे । अम उठून अपन बाबा लगे जाऊन्दे और बोलवाँ कि हो बाबा अम अमारकी उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । अम्हाँ अपने मजूरनि वेदी एकके सामान करा । इहार सोच केला हुन उठून अपने बाप लगे गला । पर हुन दूर ठावाँ आछे कि हुन बापने हुसे देखिया दया केला और धावियाँ हुनूसे गले पोटाया हुन चूमबिया । पुच हुनसे बलिया होय बाबा अम अमारकी उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । बाबा अपन नौकरसे बलिया, सबसे नीको चिंदरो निगावा हुने निसावा । और मूँदी और गोड़में पान्हो निसावा । खेला मजा केला । यह आमचो कड़हो आछे मला सने होजी पड़ीयो । हजियो सने तोप मिवियो । तब हुन्हर मजा करूँ लागिया ॥

हुनाचे उड़लो कड़हो जो खेते आछत तब चलिया घर लगे एडला । तब बाजा और नाचादे शवद सुनेदे । हुनाचे अपन चाकरसे एकको अपन लगे हँकारके पूँछिया यहार काई जात आछे । हुनाचे हुनसे बलदे तुमचा भाउद



एडला। हुंसे तुमचा बावाने नगद खाजा केला हुसोय हुनाचे नगद चंगा लाहिया। यहार सुन उडलो कडहोने खुनस केला और भीतर नहीं या। हुनर-से बावा बाहिर एडला हुनासे मनाऊ राला। हुना वापसे जबाब केला दिखा-दे आम इतेक वकरसे तुमचे चाकरी करुंदे और कभूई हो तुमचा हुकम न ठारूँ। और अपन काहीं अम्हाँ एक मेंढो पीला नाही देता कि अम्हा अपन मीता संग आनंद करुंदेता। तुमचा यहार कडलो जो किसबिन संगे तुमचा माल खडला ज्यों-हनी अडला त्यों-हनी अपन हुना लिये नगद खाजा दीला। बावा हुनाचे बलिया होय कडहो तुम सब दिन अमचो संगे आछे और जो कुछ अमचा आछे सो सब तुमचा आछे। परंतु आनंद करादे और खुश हुआ-दे वाजिव आछे क्योंतो यहार तुमचा भाउद मला आछे तोई जागिया हाजियो सने तोय मिलयो ॥



[ No. 94.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

KAMARĪ OR KĀWĀRĪ DIALECT.

(DISTRICT RAIPUR.)

## TRANSLITERATION AND TRANSLATION.

Kāi-jāt mānus-kē dū gāgrā āchhē. Ehū-sōy idh<sup>li</sup>-nē  
*A-certain-individual man-of two sons were. Them-from the-younger*  
 bābā-sē bōlā-dē, 'hōy bābā, dhan jō hō jā mōr bātā hō,  
*the-father-to spoke, 'O father, the-wealth which is which my share may-be,*  
 ām-chō dē.' Tab bābā hun-har-kō apan dhan bāṭiyā. Jugē din  
*me-to give.' Then the-father them-to his-own property divided. Many days*  
 na ṭahā ki idh<sup>li</sup> gāgrā jamā māl ikaṭṭhā kar dhūr  
*not passed that the-younger son all property together having-made distant*  
 dēs galā; aur vahā phandī saṅg din gutiyā ap<sup>nō</sup> māl  
*country(-to) went; and there evil-people with days passing his-own property*  
 har<sup>khat</sup> jālō. Jab hun sab urāv<sup>n</sup>-dilā tab hun dēs-mē  
*wasting became. When he all had-squandered then that country-in*  
 barā dukāl parē-dī; aur hun-har bhikhārī jālā. Aur hun dēs-kē  
*a-great famine fell; and he beggar became. And that country-of*  
 ṭhilā-mē ēk lagē gēlā ṭhilā, jōn hun-har-kō apan khētē bar<sup>hā</sup>  
*countrymen-in one near he-went stayed, who him his-own fields-in swine*  
 charāun bōyā. Aur hun-har hun phōsē bar<sup>hā</sup> khāy-dī, ap<sup>nē</sup> pōṭ  
*to-feed sent. And he those husks the-swine used-to-eat, his-own belly*  
 khāvā bōlūndē. Kyō? Hūsē kōi kuchh na dēv-dī. Tab hū-sē  
*will-eat said. Why? To-him anybody anything not used-to-give. Then him-to*  
 chēt hēlō, aur khōkhai-dī, 'ām-chō bāp-kē lagē kēdhi majūr-kō  
*senses became, and thought, 'my father-of near how-many labourers-to*  
 khātō kaūrā-sē jugē khājā mivē-dī, aur am bhūkhō marūndē. Am  
*to-eat food-than more food is-got, and I from-hunger am-dying. I*  
 uṭhūn apan bābā lagē jāūndē aur bōl<sup>vā</sup> ki, "hō bābā,  
*having-arisen my-own father near am-going and I-will-say that, "O father,*  
 am abhār-kē ul<sup>tā</sup> aur tum-chō sām<sup>nē</sup> pāp kēlā. Udāy am apan-kā  
*I heaven-to opposed and thee-of before sin did. Now I thy*  
 gāgrā kāyānī ās<sup>kī</sup> nāhī. Amhā ap<sup>nē</sup> majūr<sup>ni</sup> bēdī ēk-kē  
*son to-be-called so I-am-not. Me thy-own labourers among one-of*  
 sāmān karā." Ihār sōch kēlā, hun uṭhūn ap<sup>nē</sup> bāp lagē galā.  
*like make." This thought he-made, he having-arisen his-own father near went.*  
 Par hun dūr ṭhāvā āchhē ki hun bāp-nē husē dēkhiyā, dayā kēlā.  
*But he far-off place-in was that his father him having-seen, pity did.*  
 aur dhāviyā hunū-sē galē poṭāyā, hun chumbiyā. Putra hun-sē  
*and running him about-the-neck embraced, him kissed. The-son to-him*



baliyā, 'hōy bābā, am abhār-kē ultā aur tum'chō sām'nē pāp kēlā.  
*spoke, 'O father, I heaven-to opposite and thee before sin did.*  
 Udāy am apan-kā gāg'rā kāyānī ās'kī nahī.' Bābā apan  
*Now I thy son to-be-called so not-am.' The-father his-own*  
 naukār-sē baliyā, 'sab-sē nikō chīdarō nigāvā, hunē nisāvā. Aur mūdi  
*servants-to spoke, 'all-from good clothes bring-out, him-on put. And ring*  
 aur gōr-mē pānhō nisāvā. Khailā, majā-kēlā. Yāhā ām-chō kar'hō  
*and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son*  
 āchhē malā-sanē, hōjī pariyō; hajiyō-sanē, tōp miviyō.' 'Tab hun-har  
*is having-died, alive came; being-lost-from, again he-is-found.' Then they*  
 majā karū lāgiyā.  
*merriment to-make began.*

Hunā-chē ur'lō kar'hō jō khētē āchhat, tab chaliyā ghar lagē ēilā,  
*His elder son who in-fields was, then walking house near came,*  
 tab bājā aur nāchā-dē śabad sunēdē. Hunā-chē apan chākar-sē  
*then music and dancing sound he-heard. He his-own servants-from*  
 ēk-kō apan lagē hākar-kē pūchhiyā, 'yahār kāi jāt-āchhē?' Hunā-chē  
*one his-own near calling asked, 'this what going-on-is?' He*  
 hun-sē bal-dē, 'tum-chā bhāud ēilā, hūse tum-chā bābā-nē nagad  
*him-to spoke, 'thy brother came, for-him thy father-by good*  
 khājā kēlā; husōy hunā-chē nagad chaṅgā lāhiyā.' 'Yahār sun ur'lō  
*feast was-made; because him well healthy he-found.' This hearing the-elder*  
 kar'hō-nē khunas kēlā aur bhitar nahī yā. Hunar-sē bābā bāhīr ēilā,  
*son-by anger was-made and inside not went. Therefore father outside came,*  
 hunā-sē manāū-rālā. Hunā bāp-sē jabāb kēlā, 'dikhā-dē, ām itēk  
*him-to remonstrating-was. He the-father-to answer did, 'see, I so-many*  
 bachhar-sē tum-chē chāk'rī karūndē aur kabhūī-hō tum-chā hukam na  
*years-since thy service am-doing and ever-even thy orders not*  
 tārū. Aur apan kāhī āmhā ēk mēphō-pilā nahī dētā ki  
*transgressed. And you ever me one sheep-young-one not gave that*  
 āmhā apan mitā saṅg ānand kārūndētā. Tum-chā yahār kar'lō jō  
*I my-own friends with merry might-make. Thy this son who*  
 kis'bin saṅgē tum-chā māl khailā jyō-hanī aīlā, tyō-hanī apan  
*harlots with thy fortune ate-up as-even he-came, so-even your-Honour*  
 hunā liyē nagad khājā dilā.' Bābā hunā-chē baliyā, 'hōy kar'hō, tum  
*him for good feast gave.' The-father him-to spoke, 'O son, thou*  
 sab din am-chō saṅgē āchhē, aur jō-kūchh am-chā āchhē sō sab tum-chā  
*all days me with art, and whatever mine is that all thine*  
 āchhē; parantu ānand-karādē aur khus-huādē vājib āchhē, kyō-tō yahār  
*is; but merry-make-to and pleased-to-be proper is, because this*  
 tum-chā bhāud malā āchhē, tōi jāgiyā; hājiyō-sanē, tōy mil'yō.'  
*thy brother dead was, and-he became-alive; having-been-lost, he is-found.'*



# STANDARD LIST OF WORDS AND SENTENCES

English.	Kōshkapi (Kanara).	Kōshkapi (Karwar).	Chitpāvanī (Ratnagiri).	Kōṣṭī (Thana).
1. One . . . . .	Yēk . . . . .	Ēka . . . . .	Ēk . . . . .	Yēk . . . . .
2. Two . . . . .	Dōn . . . . .	Dōni . . . . .	Dou . . . . .	Dōn . . . . .
3. Three . . . . .	Tin . . . . .	Tini . . . . .	Tiu . . . . .	Tin . . . . .
4. Four . . . . .	Chār . . . . .	Chāri . . . . .	Chār . . . . .	Chār . . . . .
5. Five . . . . .	Pāṭis . . . . .	Pāṭsa . . . . .	Pāṭis . . . . .	Pāṭis . . . . .
6. Six . . . . .	Sō . . . . .	Sa . . . . .	Sāhā . . . . .	Sa, or sā . . . . .
7. Seven . . . . .	Sāt . . . . .	Sāta . . . . .	Sāt . . . . .	Sāt . . . . .
8. Eight . . . . .	Āṭ . . . . .	Āṭa . . . . .	Āṭh . . . . .	Āṭ . . . . .
9. Nine . . . . .	Nōv or nav . . . . .	Navva . . . . .	Naṭ . . . . .	Nav . . . . .
10. Ten . . . . .	Dhā . . . . .	Dhā . . . . .	Dāhā . . . . .	Dhā . . . . .
11. Twenty . . . . .	Vis . . . . .	Visa . . . . .	Vis . . . . .	Īs . . . . .
12. Fifty . . . . .	Pannās . . . . .	Pannāsa . . . . .	Pannās . . . . .	Pannās . . . . .
13. Hundred . . . . .	Śembor . . . . .	Śambhari . . . . .	Śambhar . . . . .	Śambar . . . . .
14. I . . . . .	Hāv . . . . .	Hāvā . . . . .	Mē . . . . .	Mī, or myā . . . . .
15. Of me . . . . .	Mojē . . . . .	Ma-gelē . . . . .	Mādzhō; mājhi; mādzhā . . . . .	Mādzā, or māndzā . . . . .
16. Mine . . . . .	Mojē . . . . .	Ma-gelē . . . . .	Mādzhō; mājhi; mādzhā . . . . .	Mādzā, or māndzā . . . . .
17. We . . . . .	Āmī . . . . .	Āmmī . . . . .	Āmhi . . . . .	Āmī, āpun . . . . .
18. Of us . . . . .	Ām-chē . . . . .	Ām-gelē . . . . .	Ām-tsō; ām-chi; ām-tsā . . . . .	Ām-tsā . . . . .
19. Our . . . . .	Ām-chē . . . . .	Ām-gelē . . . . .	Ām-tsō; ām-chi; ām-tsā . . . . .	Ām-tsā . . . . .
20. Thou . . . . .	Tū . . . . .	Tū . . . . .	Tū . . . . .	Tū . . . . .
21. Of thee . . . . .	Tujē . . . . .	Tu-gelē . . . . .	Tudzhō; tujhi; tudzhā . . . . .	Tudzā . . . . .
22. Thine . . . . .	Tujē . . . . .	Tu-gelē . . . . .	Tudzhō; tujhi; tudzhā . . . . .	Tudzā . . . . .
23. You . . . . .	Tumī . . . . .	Tummī . . . . .	Tumhi . . . . .	Tumī . . . . .
24. Of you . . . . .	Tum-chē . . . . .	Tum-gelē . . . . .	Tum-tsō; tum-chi; tum-tsā . . . . .	Tum-tsā . . . . .
25. Your . . . . .	Tum-chē . . . . .	Tum-gelē . . . . .	Tum-tsō; tum-chi; tum-tsā . . . . .	Tum-tsā . . . . .



# IN THE VARIOUS DIALECTS OF MARĀṬHĪ.

Marāṭhī (Poona).	Varhāḍī Kuṣ'bl (Akola).	Nāgpuri (Nagpur).	Hal'bl (Bastar).	English.
Ēk . . . . .	Yēk . . . . .	Ēk . . . . .	Goṭok . . . . .	1. One.
Dou . . . . .	Dōn . . . . .	Dōn . . . . .	Dui-thān . . . . .	2. Two.
Tin . . . . .	Tin . . . . .	Tin . . . . .	Tin . . . . .	3. Three.
Chār . . . . .	Chār . . . . .	Chār . . . . .	Chār . . . . .	4. Four.
Pāṭa . . . . .	Pāṭa . . . . .	Pāṭa . . . . .	Pāch . . . . .	5. Five.
Sahā . . . . .	Sahā ; sā . . . . .	Sāh . . . . .	Chhaḥ . . . . .	6. Six.
Sāt . . . . .	Sāt . . . . .	Sāt . . . . .	Sāt . . . . .	7. Seven.
Āṭh . . . . .	Āṭh . . . . .	Āṭh . . . . .	Aṭh . . . . .	8. Eight.
Naḍ . . . . .	Nav . . . . .	Nau . . . . .	Nau . . . . .	9. Nine.
Dāhā . . . . .	Dahā ; dhā . . . . .	Dāhā . . . . .	Das . . . . .	10. Ten.
Vis . . . . .	Is ; yis . . . . .	Is, vis . . . . .	Bis . . . . .	11. Twenty.
Pannās . . . . .	Pannās . . . . .	Pannās . . . . .	Pachās . . . . .	12. Fifty.
Śambhar . . . . .	Śambar ; śambhar . . . . .	Śambhar . . . . .	Sau . . . . .	13. Hundred.
Mi . . . . .	Mi . . . . .	Mi . . . . .	Mui, mai . . . . .	14. I.
Māḍhā . . . . .	Māhā . . . . .	Māhā, māḍhā . . . . .	Mō-chō . . . . .	15. Of me.
Māḍhā . . . . .	Māhā . . . . .	Māhā, māḍhā . . . . .	Mō-chō . . . . .	16. Mine.
Āmbī . . . . .	Āmī . . . . .	Āmbī . . . . .	Amī . . . . .	17. We.
Ām-tsā . . . . .	Ām-tsā . . . . .	Ām-tsā . . . . .	Am-chō, or amar . . . . .	18. Of us.
Ām-tsā . . . . .	Ām-tsā . . . . .	Ām-tsā . . . . .	Am-chō, or amar . . . . .	19. Our.
Tā . . . . .	Tā . . . . .	Tū . . . . .	Tui . . . . .	20. Thou.
Tuḍhā . . . . .	Tuhā . . . . .	Tuhā, tuḍhā . . . . .	Tu-chō, or tōr . . . . .	21. Of thee.
Tuḍhā . . . . .	Tuhā . . . . .	Tuhā, tuḍhā . . . . .	Tu-chō, or tōr . . . . .	22. Thine.
Tumbī . . . . .	Tumī . . . . .	Tumbī . . . . .	Tum . . . . .	23. You.
Tum-tsā . . . . .	Tum-tsā . . . . .	Tum-tsā . . . . .	Tum-chō, or tamar . . . . .	24. Of you.
Tum-tsā . . . . .	Tum-tsā . . . . .	Tum-tsā . . . . .	Tum-chō, or tamar . . . . .	25. Your.



English.	Kōhkaṇi (Kanara).	Kōhkaṇi (Karwar).	Chitpāvani (Ratnagiri).	Kōḷi (Thana).
26. He . . . .	To . . . .	To . . . .	To . . . .	To . . . .
27. Of him . . . .	Tā-chē . . . .	Tā-gelē . . . .	Tē-tsō; tē-chī; tē-tsā . . . .	Tyā-tsā . . . .
28. His . . . .	Tā-chē . . . .	Tā-gelē . . . .	Tē-tsō; tē-chī; tē-tsā . . . .	Tyā-tsā . . . .
29. They . . . .	Te . . . .	Te . . . .	Tē; tyō; tī . . . .	Tē . . . .
30. Of them . . . .	Tā-chē . . . .	Tā-gelē . . . .	Tēn-tsō; tēn-chī; tēn-tsā . . . .	Tyān-tsā . . . .
31. Their . . . .	Tā-chē . . . .	Tā-gelē . . . .	Tēn-tsō; tēn-chī; tēn-tsā . . . .	Tyān-tsā . . . .
32. Hand . . . .	Hāt . . . .	Hātu . . . .	Hāt . . . .	Hāt . . . .
33. Foot . . . .	Pāyi . . . .	Pāvula . . . .	Pāy . . . .	Pāy . . . .
34. Nose . . . .	Nak . . . .	Nāka . . . .	Nak . . . .	Nak . . . .
35. Eye . . . .	Ḍolo . . . .	Ḍolo . . . .	Ḍolo . . . .	Ḍolā . . . .
36. Mouth . . . .	Toṇḍ . . . .	Toṇḍa . . . .	Toṇḍ . . . .	Toṇḍ . . . .
37. Tooth . . . .	Dāt . . . .	Dāntu . . . .	Dāt . . . .	Dānt . . . .
38. Ear . . . .	Kān . . . .	Kānū . . . .	Kān . . . .	Kān . . . .
39. Hair . . . .	Kēs . . . .	Kēsū . . . .	Kēs . . . .	Kēs . . . .
40. Head . . . .	Takli . . . .	Mattē . . . .	Kapāl; ḍokā . . . .	Ḍokē, mātā . . . .
41. Tongue . . . .	Jib . . . .	Jiba . . . .	Jibh . . . .	Jib . . . .
42. Belly . . . .	Poṭ . . . .	Poṭa . . . .	Poṭ . . . .	Poṭ . . . .
43. Back . . . .	Pāṭh . . . .	Phāṭi . . . .	Pāṭh . . . .	Pāṭ . . . .
44. Iron . . . .	Lōkāḍ . . . .	Lokhaḍa . . . .	Lōkhaḍ . . . .	Lōkaḍ . . . .
45. Gold . . . .	Bhāṅgār . . . .	Bhāṅgāra . . . .	Sonā . . . .	Sonā . . . .
46. Silver . . . .	Rupē . . . .	Ruppē . . . .	Rupā . . . .	Nupa, tsāndi . . . .
47. Father . . . .	Bāpui . . . .	Bāppūsū, or ānū . . . .	Bāpūs . . . .	Bāpus, or bāpā . . . .
48. Mother . . . .	Āvai . . . .	Āvan . . . .	Āis . . . .	Āyē, or āis . . . .
49. Brother . . . .	Bhāv or bāv . . . .	Bhāvu . . . .	Bhāūs . . . .	Bhāūs . . . .
50. Sister . . . .	Bhaiṇ or baiṇ . . . .	Bhaiṇi . . . .	Bēh*ṇis . . . .	Baiṇ . . . .
51. Man . . . .	Munis . . . .	Manushyu . . . .	Māṇūs . . . .	Mānus . . . .
52. Woman . . . .	Bāil munis . . . .	Bāil manushya . . . .	Bāyākō . . . .	Bāy*ko . . . .



Marāṭhī (Poona).	Varhādī Kuṇṇ'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Rastar).	English.
To . . . . .	To . . . . .	To . . . . .	Hun, or tō . . . . .	26. He.
Tyā-tā . . . . .	Tyā-tā . . . . .	Tyā-tā . . . . .	Hun-chō, hun-kē, or tā-chō .	27. Of him.
Tyā-tā . . . . .	Tyā-tā . . . . .	Tyā-tā . . . . .	Hun-chō, hun-kē, or tā-chō	28. His.
Tē . . . . .	Tē; tyē . . . . .	Tē . . . . .	Hun-man, or tē-man . . . . .	29. They.
Tyā-tā . . . . .	Tyā-tā; tyāhi-tā . . . . .	Tyān-tā, tyāhi-tā . . . . .	Hun-man-chō, or tē-man-chō	30. Of them.
Tyā-tā . . . . .	Tyā-tā; tyāhi-tā . . . . .	Tyān-tā, tyāhi-tā . . . . .	Hun-man-chō, or tē-man-chō	31. Their.
Hāt . . . . .	Hāt . . . . .	Hāt . . . . .	Hāth . . . . .	32. Hand.
Pāy . . . . .	Pāy . . . . .	Pāy . . . . .	Pāy . . . . .	33. Foot.
Nāk . . . . .	Nāk . . . . .	Nāk . . . . .	Nāk . . . . .	34. Nose.
Doḷā . . . . .	Doḷā . . . . .	Doḷā . . . . .	Akh . . . . .	35. Eye.
Toṇḍ . . . . .	Toṇḍ . . . . .	Toṇḍ . . . . .	Mā . . . . .	36. Mouth.
Dāt . . . . .	Dāt . . . . .	Dāt . . . . .	Dāt . . . . .	37. Tooth.
Kān . . . . .	Kān . . . . .	Kān . . . . .	Kān . . . . .	38. Ear.
Kēs . . . . .	Kēs . . . . .	Kēs . . . . .	Kēs . . . . .	39. Hair.
Ḍokē . . . . .	Ḍok <sup>a</sup> sa . . . . .	Kapāl . . . . .	Māṇḍ . . . . .	40. Head.
Jibh . . . . .	Jibh . . . . .	Jibh . . . . .	Jib . . . . .	41. Tongue.
Ṣoṭ . . . . .	Ṣoṭ . . . . .	Ṣoṭ . . . . .	Ṣeṭ . . . . .	42. Belly.
Pāth . . . . .	Pāth . . . . .	Pāth . . . . .	Pāth . . . . .	43. Back.
Lokhaṇḍ . . . . .	Lokhōṇḍ; lokhaṇḍ . . . . .	Lokhaṇḍ . . . . .	Lohā . . . . .	44. Iron.
Sonē . . . . .	Sōna . . . . .	Sōnē, sōna . . . . .	Sōn . . . . .	45. Gold.
Rupē . . . . .	Tsāndī; rupa . . . . .	Tsāndī . . . . .	Rāp . . . . .	46. Silver.
Bāp . . . . .	Bāp; bāvā; bā . . . . .	Bāp . . . . .	Bābā . . . . .	47. Father.
Āi . . . . .	Māy; mā . . . . .	Māy . . . . .	Āyā . . . . .	48. Mother.
Bhāṭ . . . . .	Bhāṭ . . . . .	Bhāṭ . . . . .	Dādā (or bbāl) . . . . .	49. Brother.
Bahī . . . . .	Bahī . . . . .	Bahī . . . . .	Boin, or bāl . . . . .	50. Sister.
Manushy . . . . .	Mānus . . . . .	Mānus . . . . .	Manukh . . . . .	51. Man.
Strī . . . . .	Lakṣmī; asturī . . . . .	Bāy <sup>a</sup> kō . . . . .	Bāilī . . . . .	52. Woman.



English.	Kōnkaṇī (Kanara).	Kōnkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōṇī (Thana).
53. Wife . . .	Bāil . . .	Bāila . . .	Bāyākō . . .	Bāy <sup>*</sup> kō . . .
54. Child . . .	Bhurgē, or burgē . . .	Cheḍū . . .	Mul <sup>*</sup> gā . . .	Pūr . . .
55. Son . . .	Pūt . . .	Pūtu . . .	Mul <sup>*</sup> gō . . .	Sok <sup>*</sup> rā . . .
56. Daughter . . .	Dhūv . . .	Dhūva . . .	Mul <sup>*</sup> gī; chēḍ . . .	Sok <sup>*</sup> rī . . .
57. Slave . . .	Gulām . . .	Gulāmu . . .	Gulām . . .	Gulām . . .
58. Cultivator . . .	Besāigār . . .	Kuḷambi . . .	Pāy <sup>*</sup> kāḷō . . .	Śēt <sup>*</sup> kārī, kuḷ <sup>*</sup> bī . . .
59. Shepherd . . .	Gauḷi . . .	Bokkaḍa-rāktalo, or kurba-rātso.	Dhan <sup>*</sup> gar . . .	Dhan <sup>*</sup> gar . . .
60. God . . .	Dāv . . .	Dēvu . . .	Dēv . . .	Dēv, Par <sup>*</sup> mēsar . . .
61. Devil . . .	Dēv <sup>*</sup> tsār . . .	Bhūta . . .	Bhūt . . .	Bhūt, saitan . . .
62. Sun . . .	Suryo . . .	Sūryu . . .	Sūrya . . .	Suryā . . .
63. Moon . . .	Chandr . . .	Tsandru . . .	Chandram . . .	Tsand . . .
64. Star . . .	Neketr . . .	Nakshatra . . .	Tārō . . .	Tsānni . . .
65. Fire . . .	Uḍḍo . . .	Uḍḍzo . . .	Vistav . . .	Āg . . .
66. Water . . .	Uḍāk . . .	Uḍḍāka . . .	Pāṇi . . .	Pāṇi . . .
67. House . . .	Ghar . . .	Ghara . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghoḍo . . .	Ghoḍo . . .	Ghōḍo . . .	Ghōrā . . .
69. Cow . . .	Gāi . . .	Gāyi . . .	Gāy . . .	Gāy . . .
70. Dog . . .	Suṇē . . .	Suṇē . . .	Kutrō . . .	Kut <sup>*</sup> rā . . .
71. Cat . . .	Māḍzār . . .	Māḍḍzara . . .	Māḍzar . . .	Māḍzar . . .
72. Cook . . .	Kombo . . .	Kombo . . .	Komb <sup>*</sup> ḍō . . .	Kom <sup>*</sup> rā . . .
73. Duck . . .	Hās . . .	Badaka . . .	Badak . . .	Batā . . .
74. Ass . . .	Gāḍāv . . .	Gāḍḍava . . .	Gāḍhav . . .	Gārav . . .
75. Camel . . .	Ūṇṭ, or karē . . .	Vaṇṭē . . .	Uṇṭ . . .	Uṭ . . .
76. Bird . . .	Sukpē . . .	Pakshi . . .	Pakshi, or pāk <sup>*</sup> rū . . .	Pakh <sup>*</sup> rū . . .
77. Go . . .	Vatā . . .	Vatga . . .	Ḍzā . . .	Ḍzā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bos . . .	Baisa . . .	Bēs . . .	Bas . . .



Marāṭhī (Poona).	Varhāḍī Kuṇṭbī (Akola).	Nāgpurī (Nagpur).	Halabī (Bastar).	English.
Bāy <sup>akō</sup>	Nav <sup>ri</sup> ; bāy <sup>akō</sup> ; lakṣmī	Bāy <sup>akō</sup>	Meh <sup>rār</sup>	53. Wife.
Mūl	Por; pōr <sup>ga</sup> ; lēk	Pōr <sup>ga</sup>	Lēkā	54. Child.
Mul <sup>gā</sup>	Por <sup>ga</sup>	Pōryā	Lēkā	55. Son.
Mul <sup>gi</sup>	Por <sup>gi</sup>	Mul <sup>gi</sup>	Lēkī, or lēk	56. Daughter.
Dās	Gulām	Gulām	Kabaḍī	57. Slave.
Śēt <sup>karī</sup>	Vavar <sup>vālā</sup> ; kun <sup>bi</sup>	Kir <sup>sān</sup>	Nang <sup>riyā</sup>	58. Cultivator.
Dhan <sup>gar</sup>	Dhan <sup>gar</sup>	Dhan <sup>gar</sup>	Chhēlyā	59. Shepherd.
Dēv	Dēv; Īsvar	Dēv	Bhḡ <sup>avān</sup>	60. God.
Bhūt	Bhūt	Bhūt	Bhūt	61. Devil.
Sūrya	Suryā	Sūry	Bēr	62. Sun.
Chandra	Tsānd; Chandr <sup>mā</sup>	Chandr	Jōn	63. Moon.
Tārā	Tsānnī; tārā	Tsānd <sup>ni</sup>	Tārā	64. Star.
Vistī	Istō	Istō	Āig	65. Fire.
Pāṇī	Pānī	Pānī	Pānī	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōḍā	Ghōḍā	Ghōḍā	Ghōḍā	68. Horse.
Gāy	Gāy	Gāy	Gāy	69. Cow.
Kutrā	Kutra	Kutrā	Kukur	70. Dog.
Māndzar	Mādzar	Māndzar	Bilāī	71. Cat.
Kōmb <sup>ḍā</sup>	Kōm <sup>ḍā</sup>	Kōmb <sup>ḍā</sup>	Gāḍjā	72. Cock.
Badak	Badak	Badak	Hāsa	73. Duck.
Gāḍhav	Gadhā; Gadh <sup>ḍā</sup>	Gāḍhav	Gadhī, or gadhā	74. Ass.
Uṭ	Ūṭ	Ūṭ	Uṭ, or hūṭ	75. Camel.
Pakshi	Pāk <sup>h</sup> rā	Pakahl	Chirāl	76. Bird.
Dzā	Dzāy; Dzā	Dzā	Jā	77. Go.
Khā	Khāy; jēv	Khā	Khā	78. Eat.
Bais	Bas	Bas	Bas	79. Sit.



English.	Kōñkaṇḍi (Kanara).	Kōñkaṇḍi (Karwar).	Chitpāvani (Ratnagiri).	Kōñḍi (Thana).
80. Come . . . .	Ye . . . .	Yo . . . .	Yē . . . .	Yē . . . .
81. Beat . . . .	Mār . . . .	Māri . . . .	Mār . . . .	Mār . . . .
82. Stand . . . .	Ube-rāv . . . .	Ub-rā . . . .	Ubhō-rōhō . . . .	Ubā-rā . . . .
83. Die . . . .	Mor . . . .	Mara . . . .	Mar . . . .	Mar . . . .
84. Give . . . .	Di . . . .	Di . . . .	Dē . . . .	Dē, dēs . . . .
85. Run . . . .	Dhāv, or dāv . . . .	Dhāvā . . . .	Dhāv . . . .	Dhāv . . . .
86. Up . . . .	Vair . . . .	Vairi . . . .	Var . . . .	Var . . . .
87. Near . . . .	Lāḡi . . . .	Lāggi . . . .	Dzaval . . . .	Najik . . . .
88. Down . . . .	Sakaḷ . . . .	Taggu . . . .	Khāl <sup>to</sup> ; khāl <sup>ti</sup> ; khāl <sup>tiā</sup> . . . .	Hōṭo . . . .
89. Far . . . .	Pois . . . .	Dāra . . . .	Lāmb . . . .	Lāmb . . . .
90. Before . . . .	Ādī . . . .	Phuḍe, mukhāri . . . .	Puḍhā . . . .	Parā . . . .
91. Behind . . . .	Pāṭi . . . .	Mākshi . . . .	Māḡi . . . .	Magāri . . . .
92. Who ? . . . .	Koḡ . . . .	Koḡū . . . .	Koḡ . . . .	Kōn . . . .
93. What ? . . . .	Kitē . . . .	Ittē . . . .	Kitā . . . .	Kāy . . . .
94. Why ? . . . .	Kityāk . . . .	Ittyā . . . .	Ki . . . .	Kalā, kanā-tō . . . .
95. And . . . .	Āni . . . .	Āni . . . .	Ap <sup>kh</sup> i . . . .	Āni, ān . . . .
96. But . . . .	Puṇi . . . .	Dzālyāri . . . .	Paṇ . . . .	Pun . . . .
97. If . . . .	Tar . . . .	Dzar . . . .	Dzar . . . .	Dzar . . . .
98. Yes . . . .	Voi . . . .	Hōyi . . . .	Hōy . . . .	Hōy . . . .
99. No . . . .	Nā . . . .	Nā, nhaī . . . .	Nāhī . . . .	Nāy . . . .
100. Alas . . . .	Kaṭā kaṭā . . . .	Ayyō . . . .	Arērē . . . .	Arērē, rōy rōy . . . .
101. A father . . . .	Bāpūi . . . .	Ēk bāppūn . . . .	Ēk bāpūs . . . .	Bāpna, bāpā . . . .
102. Of a father . . . .	Bāpai-chē . . . .	Ekā bāpsu-gelē . . . .	Bāp <sup>sā</sup> -tāo, -chl, -tā . . . .	Bāpās-tā . . . .
103. To a father . . . .	Bāpaik . . . .	Ekā bāpsūka . . . .	Bāp <sup>sā</sup> -hārī, bāp <sup>sā</sup> -lā . . . .	Bāpās-lā . . . .
104. From a father . . . .	Bāpai-kaḍṇ . . . .	Ekā bāpsu-kaḍe-thāvnū . . . .	Bāp <sup>sā</sup> -pāshṭī . . . .	Bāpā-pāsn . . . .
105. Two fathers . . . .	Dōn bāpūi . . . .	Dog-dāṇa bāppūsa . . . .	Dōn bāpūs . . . .	Dōn bāp(ua) . . . .
106. Fathers . . . .	Bāpūi . . . .	Bāppūsa . . . .	Bāpūs, or bāpūs . . . .	Bāp(ua) . . . .



Marāṭhī (Poona).	Varhāḍī Kuṇ'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Dastar).	English.
Yē . . . .	Yē . . . .	Yē . . . .	Āva, āhō . . . .	80. Come.
Mār . . . .	Mār . . . .	Mār . . . .	Mār . . . .	81. Beat.
Ubhā rāhā . . . .	Ubhā rāhē ; ubhā rāhy . . . .	Ubbē rāhā . . . .	Uṭh . . . .	82. Stand
Mar . . . .	Mar . . . .	Mar . . . .	Mar . . . .	83. Die.
Dē . . . .	Dē . . . .	Dē . . . .	Dēs . . . .	84. Give.
Paḷ . . . .	Dhāv ; pay . . . .	Dhāv . . . .	Parāva . . . .	85. Run.
Var . . . .	Vadbar ; var ; var'tē . . . .	Var . . . .	Ūp'rē . . . .	86. Up.
Dzavaḷ . . . .	Dzōḍ ; dzōy ; dzavaḍ . . . .	Dzavaḷ . . . .	Lagē . . . .	87. Near.
Khālī . . . .	Khāl'tē ; khālī . . . .	Khālī . . . .	Khālē . . . .	88. Down.
Dūr . . . .	Lām ; dūr . . . .	Dūr . . . .	Dūr . . . .	89. Far.
Pūrvī . . . .	Āndhi ; puḍha ; mōrē . . . .	Agōdar, pūrvī . . . .	Āgē . . . .	90. Before.
Māgē . . . .	Mānga . . . .	Pāṭhī-māgē . . . .	Pāṭ-kōṭī . . . .	91. Behind.
Kōṇ . . . .	Kōn . . . .	Kōn . . . .	Kōn . . . .	92. Who.
Kāy . . . .	Kāy . . . .	Kāy . . . .	Kāy . . . .	93. What.
Kā . . . .	Kamhūn ; kamūn . . . .	Kāhūn . . . .	Kāy-kājē . . . .	94. Why.
Āṇī . . . .	Ākhin ; ānī ; an . . . .	Ānī . . . .	Aur, aru . . . .	95. And.
Parantu . . . .	Pan . . . .	Parantu . . . .	.....	96. But.
Dzar . . . .	Dzar . . . .	Dzar . . . .	.....	97. If.
Hōy . . . .	Hō ; bara ; bēs . . . .	Hōy . . . .	Hōy, hā . . . .	98. Yes.
Nāhī . . . .	Nāhī . . . .	Nāhī . . . .	Nāī, nahī . . . .	99. No.
Arērē . . . .	Arē ; arē bāpā rē . . . .	Arērē . . . .	Āhā . . . .	100. Alas.
Ēk bāp . . . .	Bāvā ; bā . . . .	Bāp . . . .	Bābā . . . .	101. A father.
Ēk bāpā-ṭā . . . .	Bāvā-ṭā . . . .	Bāpā-ṭā . . . .	Bābā-chō . . . .	102. Of a father.
Ēk bāpās . . . .	Bāvā-lē . . . .	Bāpās . . . .	Bābā-kē . . . .	103. To a father.
Ēk bāpā-pāsūn . . . .	Bāvā-dzōḍun . . . .	Bāpā-pāsūn . . . .	Bābā-lagē-lē . . . .	104. From a father.
Dōn bāp . . . .	Dōn bāp . . . .	Dōn bāp . . . .	Dui bābā . . . .	105. Two fathers.
Bāp . . . .	Bāp . . . .	Bāp . . . .	Bābā-man . . . .	106. Fathers.



English.	Kōōkagī (Kanara).	Kōōkagī (Karwar).	Chitpāvanī (Ratnagiri).	Kōji (Thana).
107. Of fathers . . .	Bāpāl-chē . . .	Bāpsū-gelē . . .	Bāp'sān-tsō, -chī, -tsā . . .	Bāp'sān-tsā, bāp'sē-tsā . . .
108. To fathers . . .	Bāpāl . . .	Bāpsūka . . .	Bāp'sān-lā, bāp'sānā . . .	Bāp'sā-nā . . .
109. From fathers . . .	Bāpāl-kaḍūn . . .	Bāpsū-kaḍe-thāvnū . . .	Bāp'sā-pāshṭī . . .	Bāp'sā-pāsūn, -pun . . .
110. A daughter . . .	Yēk dhuv . . .	Ēki dhāva . . .	Chēḍ . . .	Sok'ri . . .
111. Of a daughter . . .	Dhuve-chē . . .	Ekā dhuve-chē . . .	Mul'gi-tsō, -chī, -tsā . . .	Sok'ri-tsā . . .
112. To a daughter . . .	Dhuvēk . . .	Ekā dhuvēka . . .	Mul'gis ; chēḍis . . .	Sok'ri-lā, sok'ris . . .
113. From a daughter . . .	Dhuve-kaḍūn . . .	Ekā dhuve-kaḍe-thāvnū . . .	Mul'gi-pāshṭī ; chēḍi-pāshṭī . . .	Sok'ri-pāsūn . . .
114. Two daughters . . .	Dōn dhuvō . . .	Dog-dzāpa dhuvō . . .	Dōghī mul'gyō ; dōghī-chēḍi . . .	Dōn sok'ryā . . .
115. Daughters . . .	Dhuvō . . .	Dhuvō . . .	Mul'gyō ; chēḍi . . .	Sok'ryā . . .
116. Of daughters . . .	Dhuvā-chē . . .	Dhuvā-gelē . . .	Mul'gyān-tsō, -chī, -tsā . . .	Sok'ryān-tsā . . .
117. To daughters . . .	Dhuvāk . . .	Dhuvāka . . .	Mul'gyān-lā . . .	Sok'ryān-nā . . .
118. From daughters . . .	Dhuvā-kaḍūn . . .	Dhuvā-kaḍe-thāvnū . . .	Mul'gyā-pāshṭī . . .	Sok'ryā-pāsūn . . .
119. A good man . . .	Yēk boro munis . . .	Ēku baro manushya . . .	Tsāng'lō māpūs . . .	Barā mānus . . .
120. Of a good man . . .	Yekā boryā mun'sā-chē . . .	Ekā baryā manushyā-gelē . . .	Tsāng'lē māp'sā-tsā . . .	Baryā mān'sā-tsā . . .
121. To a good man . . .	Yekā boryā mun'sāk . . .	Ekā baryā manushyāka . . .	Tsāng'lē māp'sā-lā . . .	Baryā mān'sā-lā . . .
122. From a good man . . .	Yekā boryā mun'sā-kaḍūn . . .	Ekā baryā manushyā-kaḍe-thāvnū . . .	Tsāng'lē māp'sā-pāshṭī . . .	Baryā mān'sā-pāsūn . . .
123. Two good men . . .	Dōn boro munis . . .	Dog-dzāpa bare manushya . . .	Dōghē tsāng'lē māpūs . . .	Dōn barē mānus . . .
124. Good men . . .	Boro munis . . .	Bare manushya . . .	Tsāng'lē māpūs . . .	Barē mānus . . .
125. Of good men . . .	Borē mun'sā-chē . . .	Baryā manushyā-gelē . . .	Tsāng'lē māp'sān-tsō, -chī, -tsā . . .	Barē mān'sān-tsā . . .
126. To good men . . .	Borē mun'sāk . . .	Baryā manushyāka . . .	Tsāng'lē māp'sān-lā . . .	Barē mān'sān-nā . . .
127. From good men . . .	Borē mun'sā-kaḍūn . . .	Baryā manushyā-kaḍe-thāvnū . . .	Tsāng'lē māp'sā-pāshṭī . . .	Barē mān'sā-pāsūn . . .
128. A good woman . . .	Yēk bori bāil munis . . .	Ēki bari bāil-manushya . . .	Tsokhōṭ bāyāko . . .	Bari bāy'kō . . .
129. A bad boy . . .	Yēk pād bargo . . .	Ēku vāitū chēḍko . . .	Vāit bōdyō . . .	Vāit pōryā . . .
130. Good women . . .	Borī bāil mun'sā . . .	Baryō bāil-manushyo . . .	Tsokhōṭ bāyāko . . .	Baryā bāy'kā . . .
131. A bad girl . . .	Yēk pād chēḍū . . .	Ēki vāitī tsalli . . .	Vāit chēḍ . . .	Vāit pōri . . .
132. Good . . .	Borē . . .	Baro, bari, barē . . .	Tsokhōṭ . . .	Barā, tsakōṭ . . .
133. Better . . .	Bōv borē . . .	Jāstī baro ; tsad baro . . .	Pushkal tsokhōṭ . . .	Tyā-ā barā . . .



Marāṭhī (Poona).	Varhādī Kuṇ'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	Englieb.
Bāpā-tsā . . .	Bāpā-tsā, bāpāi-tsā . . .	Bāpān-tsā, bapāhi-tsā . . .	Bābā-man-chō . . .	107. Of fathers.
Bāpās . . .	Bāpā-lē ; bāpāi-lē . . .	Bāpās, bāpāhis . . .	Bābā-man-kē . . .	108. To fathers.
Bāpā-pāsūn . . .	Bāpā-dzōdun . . .	Bāpā-pāsūn . . .	Bābā-man-lagē-lē . . .	109. From fathers.
Ēk mul'gi . . .	Pōr'gi . . .	Pōr'gi . . .	Lēki . . .	110. A daughter.
Ēk muli-tsā . . .	Pōr'gi-tsā . . .	Pōri-tsā . . .	Lēki-chō . . .	111. Of a daughter.
Ēk mullis . . .	Pōri-lē . . .	Pōris . . .	Lēki-kē . . .	112. To a daughter.
Ēk muli-pāsūn . . .	Pōri-dzōdun . . .	Pōri-pāsūn . . .	Lēki-lagē-lē . . .	113. From a daughter.
Dōn muli . . .	Dōn pōri . . .	Dōn pōri . . .	Dui gōṭā lēki . . .	114. Two daughters.
Muli . . .	Pōri . . .	Pōri . . .	Lēki-man . . .	115. Daughters.
Mulī-tsā . . .	Pōri-tsā ; pōrihi-tsā . . .	Pōri-tsā . . .	Lēki-man-chō . . .	116. Of daughters.
Mulīs . . .	Pōri-lē ; pōrihi-lē . . .	Pōris . . .	Lēki-man-kē . . .	117. To daughters.
Mulī-pāsūn . . .	Pōri-dzōdun ; pōrihi-dzōdun . . .	Pōri-pāsūn . . .	Lēki-man-lagē-lē . . .	118. From daughters.
Ēk tsāṅg'la manushy . . .	Bhalā mānus . . .	Ēk tsāṅg'la mānus . . .	Naṅgad manukh . . .	119. A good man.
Ēk tsāṅg'lyā manushyā-tsā . . .	Bhalyā mān'sā-tsā . . .	Ēkā tsāṅg'lyā mān'sā-tsā . . .	Naṅgad manukh-chō . . .	120. Of a good man.
Ēk tsāṅg'lyā manushyās . . .	Bhalyā mān'sā-lē . . .	Ēkā tsāṅg'lyā mān'sās . . .	Naṅgad manukh-kē . . .	121. To a good man.
Ēk tsāṅg'lyā manushyā-pāsūn . . .	Bhalyā mān'sā-dzōdun . . .	Ēkā tsāṅg'lyā mān'sā-pāsūn . . .	Naṅgad manukh-lagē-lē . . .	122. From a good man.
Dōn tsāṅg'li manushyē . . .	Dōn bhalē mān'sa . . .	Dōn tsāṅg'le mānus . . .	Dui gōṭā naṅgad manukh . . .	123. Two good men.
Tsāṅg'li manushyē . . .	Bhalē mān'sa . . .	Tsāṅg'le mānus . . .	Naṅgad manukh-man . . .	124. Good men.
Tsāṅg'lyā manushyā-tsā . . .	Bhalyā mān'sā(hi)-tsā . . .	Tsāṅg'lyā mān'sān-tsā . . .	Naṅgad manukh-man-chō . . .	125. Of good men.
Tsāṅg'lyā manushyās . . .	Bhalyā mān'sā(hi)-lē . . .	Tsāṅg'lyā mān'sās . . .	Naṅgad manukh-man-kē . . .	126. To good men.
Tsāṅg'lyā manushyā-pāsūn . . .	Bhalyā mān'sā(hi)-dzōdun . . .	Tsāṅg'lyā mān'sā-pāsūn . . .	Naṅgad manukh-man-lagē-lē . . .	127. From good men.
Ēk tsāṅg'li stri . . .	Tsōkhōṭ laksiṃi . . .	Ēk tsāṅg'li bāy'kō . . .	Naṅgad bāili . . .	128. A good woman.
Ēk vāṭṭ mul'gā . . .	Kharāb pōr'ga . . .	Ēk vāṭṭ mul'gā . . .	Bad'mās lēkā, phandī lēkā . . .	129. A bad boy.
Tsāṅg'lyā striyā . . .	Bhalyā laksiṃyā . . .	Tsāṅg'lyā bāy'kā . . .	Naṅgad bāili-man . . .	130. Good women.
Ēk vāṭṭ mul'gi . . .	Kharāb pōr'gi ; bari pōr'gi ; gāṇḍī pōr'gi . . .	Ēk vāṭṭ pōr'gi . . .	Bad'mās lēki . . .	131. A bad girl.
Tsāṅg'lē . . .	Tsōkhōṭ ; śābut ; tsāṅg'la . . .	Tsāṅg'la . . .	Naṅgad . . .	132. Good.
Adhik tsāṅg'lē . . .	Adhik tsōkhōṭ . . .	Tyāhūn tsāṅg'la . . .	Khubē naṅgad . . .	133. Better.



English.	Kōkaṇḍī (Kanara).	Kōkaṇḍī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
134. Best . . . .	Bavu-ṭa borē . . . .	Uttam ; atī baro ; bhō baro .	Sag*ḷēt ṭaōkhōṭ . . . .	Sag*ḷyā-āi (or dzak*ḷyān) barā .
135. High . . . .	Vair . . . . .	Untsa . . . . .	Unta . . . . .	Uts . . . . .
136. Higher . . . .	Tā-chē vair . . . . .	Tsaḍ untsa . . . . .	Pushkaḷ untsa . . . . .	Tyā-ē uts . . . . .
137. Highest . . . .	Bavu-ṭa vair . . . . .	Ati untsa . . . . .	Sag*ḷēt untsa . . . . .	Sag*ḷyā-āi uts . . . . .
138. A horse . . . .	Ghoḍo . . . . .	Ēku ghoḍo . . . . .	Ghoḍo . . . . .	Ghōrā . . . . .
139. A mare . . . .	Ghoḍi . . . . .	Ēki ghoḍi . . . . .	Sāḍ*ḷī . . . . .	Ghōri . . . . .
140. Horses . . . .	Ghoḍe . . . . .	Ghoḍe . . . . .	Ghoḍe . . . . .	Ghōrē . . . . .
141. Mares . . . .	Ghoḍiyō . . . . .	Ghōḍyo . . . . .	Ghōḍyō . . . . .	Ghōryā . . . . .
142. A bull . . . .	Yek baīl . . . . .	Ēku baīla . . . . .	Baīl . . . . .	Baīl . . . . .
143. A cow . . . .	Yek gāi . . . . .	Ēki gāyi . . . . .	Gāy . . . . .	Gāy . . . . .
144. Bulls . . . .	Boīl . . . . .	Baīla . . . . .	Baīl . . . . .	Baīl . . . . .
145. Cows . . . .	Gāyō . . . . .	Gāyyo . . . . .	Gāyī . . . . .	Gāyā . . . . .
146. A dog . . . .	Yek supē . . . . .	Ēk supē . . . . .	Kutrō . . . . .	Kut*rā . . . . .
147. A bitch . . . .	Yek kol*gā . . . . .	Ēk baīl supē . . . . .	Kutri . . . . .	Kut*ri . . . . .
148. Dogs . . . .	Supī . . . . .	Supī . . . . .	Kutrō . . . . .	Kut*rō . . . . .
149. Bitches . . . .	Kol*gī . . . . .	Baīl supī . . . . .	Kutryō . . . . .	Kut*ryā . . . . .
150. A he-goat . . . .	Yek bok*ḷo . . . . .	Ēku bokkōḍa . . . . .	Bak*rō . . . . .	Bak*rā . . . . .
151. A female goat . . . .	Yek bok*ḷi . . . . .	Ēki bokḷi . . . . .	Bak*ri ; sēḷi . . . . .	Bak*ri . . . . .
152. Goats . . . .	Bok*ḷe . . . . .	Bokkaḍa . . . . .	Bak*rē ; bokad . . . . .	Bak*rō . . . . .
153. A male deer . . . .	Yek dārīḷe chitāḷ . . . . .	Ēka dārīḷe chittala . . . . .	Har*ḷā . . . . .	Haran . . . . .
154. A female deer . . . .	Yek baīḷe chitāḷ . . . . .	Ēka baīḷe chittala . . . . .	Harip . . . . .	Har*ni . . . . .
155. Deer . . . .	Chit*ḷā . . . . .	Chitlā . . . . .	Haripā . . . . .	Haran . . . . .
156. I am . . . .	Hāv āsā . . . . .	Hāvā āsā . . . . .	Mē sā . . . . .	Mī hāy . . . . .
157. Thou art . . . .	Tū āsāi . . . . .	Tū āssa . . . . .	Tū sas . . . . .	Tū hāy*s, or hās . . . . .
158. He is . . . .	To āsā . . . . .	To āssa . . . . .	To sē . . . . .	To hāy . . . . .
159. We are . . . .	Āmī āsāv . . . . .	Āmmī āsati . . . . .	Āmhi sē . . . . .	Āmī hāy . . . . .
160. You are . . . .	Tumī āsāt . . . . .	Tummī āsati . . . . .	Tumhi sē . . . . .	Tumī hā . . . . .



Marāṭhī (Poona).	Varhāḍī Kun'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Uttam . . . .	Sam'dyāt tsōkhōṭ . . . .	Sag'lyā-hūn tsāng'la . . . .	Jugē naṅgad . . . .	134. Best.
Unta . . . .	Utata . . . .	Unta . . . .	Deṅg . . . .	135. High.
Adhik unta . . . .	Adhik utata . . . .	Tyā-chyā-hūn unta . . . .	Khubē deṅg . . . .	136. Higher.
Atisay unta . . . .	Sam'dyāt utata . . . .	Sag'lyā-hūn unta . . . .	Jugē deṅg . . . .	137. Highest.
Ēk ghōḍā . . . .	Ghōḍā ; ghōḍ'ma . . . .	Ēk ghōḍā . . . .	Ghōḍā . . . .	138. A horse.
Ēk ghōḍī . . . .	Ghōḍī . . . .	Ēk ghōḍī . . . .	Ghōḍī . . . .	139. A mare.
Ghōḍē . . . .	Ghōḍē . . . .	Ghōḍē . . . .	Khubē ghōḍā . . . .	140. Horses.
Ghōḍyā . . . .	Ghōḍyā . . . .	Ghōḍyā . . . .	Khubē ghōḍī . . . .	141. Mares.
Ēk bail . . . .	Bail ; gōrā . . . .	Ēk bail . . . .	Builā, or bailā . . . .	142. A bull.
Ēk gāy . . . .	Gāy . . . .	Ēk gāy . . . .	Gāy . . . .	143. A cow.
Bail . . . .	Bail . . . .	Bail . . . .	Khubē builā . . . .	144. Bulls.
Gāyā . . . .	Gāyī . . . .	Gāyī . . . .	Khubē gāy . . . .	145. Cows.
Ēk kutrā . . . .	Kutra ; kutralā . . . .	Ēk kutrā . . . .	Kukur . . . .	146. A dog.
Ēk kutrī . . . .	Kutrī . . . .	Ēk kutrī . . . .	Kutrī . . . .	147. A bitch.
Kutrē . . . .	Kut'rē . . . .	Kutrē . . . .	Khubē kukur . . . .	148. Dogs.
Kutryā . . . .	Kut'ryā . . . .	Kutryā . . . .	Khubē kutrī . . . .	149. Bitches.
Ēk bak'rā . . . .	Bak'rā ; bōk'dyā . . . .	Bak'rā . . . .	Bōk'rā . . . .	150. A he-goat.
Ēk mēpḍhī . . . .	Śēḍḍī ; bak'ri . . . .	Bak'ri . . . .	Chhāri . . . .	151. A female goat.
Bak'rē . . . .	Bak'rē ; bōk'dē . . . .	Bak'rē . . . .	Khubē bōk'rā . . . .	152. Goats.
Ēk harip . . . .	Kayit . . . .	Haran . . . .	Hir'nā . . . .	153. A male deer.
Ēk kāl'vīt . . . .	Har'nī . . . .	Har'nī . . . .	Mrugi, or har'nī . . . .	154. A female deer.
Harip . . . .	Haran . . . .	Har'nē . . . .	Khubē hir'nā . . . .	155. Deer.
Mi āhē . . . .	Mi āhē, hāyē, or vhay . . . .	Mi āhē, or āhē . . . .	Mui āsē . . . .	156. I am.
Tū āhē . . . .	Tū āhē(s), or hāyē . . . .	Tū āhē(s) . . . .	Tui āsī . . . .	157. Thou art.
Tō āhē . . . .	Tō āhē, or hāy . . . .	Tō āhē . . . .	Hun āsē . . . .	158. He is.
Āmhi āhē . . . .	Āmī āhē, or hāō . . . .	Āmhi āhē . . . .	Hami āst . . . .	159. We are.
Tumhi āhē . . . .	Tumī āhā, or hā . . . .	Tumhi āhā . . . .	Tumī āsās . . . .	160. You are.



English.	Kōṣṭhapi (Kanara).	Kōṣṭhapi (Karwar).	Chitpāvanī (Ratnagiri).	Kōṣṭh (Thana).
161. They are . . .	Te āsāt . . .	Te āssati . . .	Tē sat . . .	Tē hān, or hāt . . .
162. I was . . .	Hāv āsullō . . .	Hāvā āssillō . . .	Mē salō . . .	Mī hotū . . .
163. Thou wast . . .	Tū āsullōi . . .	Tū āssillo . . .	Tū salōs . . .	Tū hotās, or vhatās . . .
164. He was . . .	To āsullo . . .	To āssillo . . .	Tō salō . . .	Tō hotā, or vhatā . . .
165. We were . . .	Āmī āsulle . . .	Āmmī āssille . . .	Āmhi salō . . .	Āmī hotū, or vhatū . . .
166. You were . . .	Tumī āsulle . . .	Tummī āssille . . .	Tumhi salēt . . .	Tumī hotāv, hotēs, or vhatā . . .
167. They were . . .	Te āsulle . . .	Te āssille . . .	Tē salē . . .	Tē hotē . . .
168. Be . . .	Āsū . . .	Rāba, rava . . .	Rēhē, hō . . .	Hō, as . . .
169. To be . . .	Ās-chē, āsōk . . .	Ās-chē . . .	Sapā . . .	Ās-nā, hō-nā . . .
170. Being . . .	Āsat . . .	Āstanā . . .	Satā . . .	Hot, āsat . . .
171. Having been . . .	Āsūn, āson . . .	Āssūnū . . .	Salō-satā, sōv-nī . . .	Hoūn-āī . . .
172. I may be . . .	Hāvē urye . . .	Hāvē āsyeda . . .	Mē sēn . . .	Mī āsan . . .
173. I shall be . . .	Hāv urtolō . . .	Hāvā āsanā . . .	Mē sēn . . .	Mī āsan . . .
174. I should be . . .	Hāvē urn-dzāi . . .	Hāvē ās-kāḍḍa . . .	As-qār salō, mē saivā . . .	Mī asāvā-tsā . . .
175. Beat . . .	Mār . . .	Māri . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār-chē . . .	Mār-chē . . .	Mār-qā . . .	Mār-nā . . .
177. Beating . . .	Mārīt . . .	Mārīta . . .	Mārīt . . .	Mārīt . . .
178. Having beaten . . .	Mārūn . . .	Mārū . . .	Mār-nī . . .	Mārūn-āī . . .
179. I beat . . .	Hāv mārṭā . . .	Hāvā mārṭā . . .	Mē mār-tsā . . .	Mī mār-tāy . . .
180. Thou beatest . . .	Tū mārṭāi . . .	Tū mārṭā . . .	Tū mār-tsas . . .	Tū mār-tēs . . .
181. He beats . . .	To mārṭā . . .	To mārṭā . . .	Tō mār-tsē . . .	Tō mār-tē . . .
182. We beat . . .	Āmī mārṭā . . .	Āmmī mārṭā . . .	Āmhi mār-tsā . . .	Āmī mār-tāy . . .
183. You beat . . .	Tumī mārṭāt . . .	Tummī mārṭāt . . .	Tumhi mār-tsā . . .	Tumī mār-tā . . .
184. They beat . . .	Te mārṭāt . . .	Te mārṭāt . . .	Tē mār-tsāt . . .	Tē mār-tān, or mār-tāt . . .
185. I beat ( <i>Past Tense</i> ) . . .	Hāvē mārlē . . .	Hāvē mārlē . . .	Mē mār-lē or mār-rā . . .	Mī mār-lā . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Tuvē mārlē, or -lēy . . .	Tuvē mārlē . . .	Tū mār-lās or mār-rās . . .	Tumī mār-lās . . .
187. He beat ( <i>Past Tense</i> ) . . .	Tāpē mārlē . . .	Tānē mārlē . . .	Tēqin mār-lān or mār-rā . . .	Tyā-nī mār-lā . . .



Marāṭhī (Poona).	Varhādī Kuṇḇī (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Tē āhet . . . .	Tē āhē(t) or hāyēt . .	Tē āhet . . . .	Huni āsat, or āsē . .	161. They are.
Mi hōtō . . . .	Mi hōtō, or vhatō . .	Mi hōtō . . . .	Mui ralō . . . .	162. I was.
Tū hōtās . . . .	Tū hōtā, or vhatā . .	Tū hōtā . . . .	Tui ralā, or ralō . .	163. Thou wast.
Tō hōtā . . . .	Tō hōtā, or vhatā . .	Tō hōtā . . . .	Hun ralā, ralē, or ralō .	164. He was.
Āmhi hōtō . . . .	Āmhi hōtō, or vhatō . .	Āmhi hōtō . . . .	Hami ralē . . . .	165. We were.
Tumhi hōtā . . . .	Tumi hōtē, or vhatē . .	Tumhi hōtē . . . .	Tumi ralē, or ralās . .	166. You were.
Tē hōtē . . . .	Tē hōtē, or vhatē . .	Tē hōtē . . . .	Hun-man ralē . . . .	167. They were.
Ho . . . .	Hō; hōy; vhay . .	Hōna . . . .	} Hōun (?) . . . .	168. Be.
Hōṇē . . . .	As'na; hōna; vhana .	Hōna . . . .		169. To be.
Hōt . . . .	Hōt . . . .	Hōt . . . .		170. Being.
Hōūn . . . .	Hōūn . . . .	Hōūn . . . .	Hōūn . . . .	171. Having been.
Mi vhaṇḇē . . . .	Mi asēl; mi vhañ . .	Mi asal . . . .	Mui hōēndē, or hōindē .	172. I may be.
Mi hōin . . . .	Mi asil; mi vhañ . .	Mi asin . . . .	Mui hōēndē . . . .	173. I shall be.
Mi vhaṇḇē . . . .	Mi asāva; mi vhaṇa .	Mi as'la pāhijē . .	Mui hōēndē . . . .	174. I should be.
Mār . . . .	Mār; mārā . . . .	Mār . . . .	Mār . . . .	175. Beat.
Mār'ṇē . . . .	Mār'na . . . .	Mār'na . . . .	Mār'nā . . . .	176. To beat.
Mārit . . . .	Mārat . . . .	Mārat . . . .	Mār'tōr . . . .	177. Beating.
Mārūn . . . .	Mārūn; mār'lyā-var .	Mārūn . . . .	Mārūn-bhāti . . . .	178. Having beaten.
Mi mār'tō . . . .	Mi mār'tō . . . .	Mi mār'tō . . . .	Mui mārē-sē . . . .	179. I beat.
Tū mār'tōs . . . .	Tū mār'tā, or mār'tō .	Tū mār'tō . . . .	Tui mār'sis . . . .	180. Thou beatest.
Tō mār'tō . . . .	Tō mār'tō . . . .	Tō mār'tō . . . .	Hun mārē-sē . . . .	181. He beats.
Āmhi mār'tō . . . .	Āmhi mār'tō . . . .	Āmhi mār'tō . . . .	Hami mārē-sē . . . .	182. We beat.
Tumhi mār'tā . . . .	Tumi mār'tā . . . .	Tumhi mār'tā . . . .	Tumi mār'sās . . . .	183. You beat.
Tē mār'tāt . . . .	Tē mār'tat, or mār'tāt .	Tē mār'tēt . . . .	Huni mārē-sē, or mār'sat .	184. They beat.
Mi mār'lē . . . .	Myā mār'la . . . .	Myā mār'la . . . .	Mai mār'lē . . . .	185. I beat ( <i>Past Tense</i> ).
Tū mār'lēs . . . .	Tyā mār'la . . . .	Tyā mār'la . . . .	Tui mār'lis . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Tyā-nē mār'lē . . . .	Tyā-na mār'la . . . .	Tyā-na mār'la . . . .	Hun mār'lā . . . .	187. He beat ( <i>Past Tense</i> ).



English.	Kōshagī (Kanara).	Kōshagī (Karwar).	Chitpāvanī (Batuagiri).	Kōṣī (Thana).
188. We beat ( <i>Past Tense</i> ).	Āmī mārīlē . . .	Āmmī mārīlē . . .	Āmhi mār <sup>lā</sup> or mār <sup>rā</sup> . . .	Āmī mār <sup>lā</sup> . . .
189. You beat ( <i>Past Tense</i> ).	Tumī mārīlē . . .	Tummī mārīlē . . .	Tumhi mār <sup>lāt</sup> or mār <sup>rāt</sup> . . .	Tumī mār <sup>lā</sup> . . .
190. They beat ( <i>Past Tense</i> ).	Tapī mārīlē . . .	Tānnī mārīlē . . .	Tyāpi mār <sup>lā</sup> or mār <sup>rā</sup> . . .	Tyāṇḍgun mār <sup>lā</sup> . . .
191. I am beating . . .	Hāv mārīt āsā . . .	Hāvā mārīta āsā . . .	Mē mār <sup>tsā-sā</sup> . . .	Mī mārīt hāy . . .
192. I was beating . . .	Hāv mārīt āsullō . . .	Hāvā mārīta āsullō . . .	Mē mārīt salō . . .	Mī mār <sup>tōtō</sup> , or mārīt hotū . . .
193. I had beaten . . .	Hāvē mārulē . . .	Hāvē mārlelē . . .	Mē mār <sup>lā</sup> salā . . .	Mī-na mār <sup>lā</sup> hotā, or mārīt <sup>tā</sup> . . .
194. I may beat . . .	Hāvē māriyē . . .	Hāvē māryēda . . .	Mē kēḍ <sup>lātari</sup> mārin . . .	Mī mārin . . .
195. I shall beat . . .	Hāv mārin . . .	Hāvā mārinā . . .	Mē mārin . . .	Mī mārin . . .
196. Thou wilt beat . . .	Tū mārtaḷoi . . .	Tū mārtaḷo . . .	Tū mār <sup>āl</sup> . . .	Tā mār <sup>āl</sup> . . .
197. He will beat . . .	To mārtaḷo . . .	To mārtaḷo . . .	To mārīt . . .	Tō mārīt . . .
198. We shall beat . . .	Āmī mārtaḷe . . .	Āmmī mārtaḷe . . .	Āmhi mārū . . .	Āmī mārū . . .
199. You will beat . . .	Tumī mārtaḷe . . .	Tummī mārtaḷe . . .	Tumhi mārāl . . .	Tumī mārāl . . .
200. They will beat . . .	Te mārtaḷe . . .	Te mārtaḷe . . .	Tē mār <sup>til</sup> . . .	Tē mār <sup>til</sup> . . .
201. I should beat . . .	Hāvē māri-dzai . . .	Hāvē mār-kāḍza . . .	Mē mār <sup>vā</sup> . . .	Mīna mārāvā . . .
202. I am beaten . . .	Mākā mārīlē . . .	Mākkā mārlo . . .	Mā-lā mār <sup>tsat</sup> . . .	Ma-lā mār <sup>tān</sup> . . .
203. I was beaten . . .	Mākā mārillē . . .	Mākkā mārlelo . . .	Mā-lā mār <sup>lā</sup> , mā-lā mār <sup>rā</sup> . . .	Ma-lā mār <sup>lā</sup> . . .
204. I shall be beaten . . .	Mākā mārtaḷe . . .	Mākkā mārṭida . . .	Mā-lā mār <sup>til</sup> . . .	Ma-lā mār <sup>til</sup> . . .
205. I go . . .	Hāv vetā . . .	Hāvā vattā . . .	Mē dzātsā . . .	Mī dzātāy . . .
206. Thou goest . . .	Tū vetāi . . .	Tū vattā . . .	Tū dzātsas . . .	Tā dzātēs . . .
207. He goes . . .	To vetā . . .	To vattā . . .	To dzātsā . . .	Tō dzātē . . .
208. We go . . .	Āmī vetāv . . .	Āmmī vattāti . . .	Āmhi dzātsā . . .	Āmī dzātāv . . .
209. You go . . .	Tumī vetāt . . .	Tummī vattāti . . .	Tumhi dzātsā . . .	Tumī dzātā . . .
210. They go . . .	Te vetāt . . .	Te vattāti . . .	Tē dzātsat . . .	Tē dzātān, or dzātāt . . .
211. I went . . .	Hāv gelō . . .	Hāvā vaṭaugelō . . .	Mē gelō . . .	Mī gelū, or jelū, etc. . .
212. Thou wentest . . .	Tū geloi . . .	Tū vaṭaugelo . . .	Tū gelās . . .	Tā gelās . . .
213. He went . . .	To gelo . . .	To vaṭaugelo . . .	Tō gelō . . .	Tō gelā . . .
214. We went . . .	Āmī gele . . .	Āmmī vaṭaugele . . .	Āmhi gelō . . .	Āmī gelū . . .



Marāṭhī (Poona).	Varhāḍī Kuṇṇī (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Āmbhī mār <sup>l</sup> lē . . .	Āmbhī mār <sup>l</sup> la . . .	Āmbhī mār <sup>l</sup> la . . .	Hamī mār <sup>l</sup> lā . . .	188. We beat ( <i>Past Tense</i> ).
Tumhī mār <sup>l</sup> lē . . .	Tumhī mār <sup>l</sup> la . . .	Tumhī mār <sup>l</sup> la . . .	Tumī mār <sup>l</sup> lās . . .	189. You beat ( <i>Past Tense</i> ).
Tyā-nī mār <sup>l</sup> lē . . .	Tyāhi-na mār <sup>l</sup> la . . .	Tyāhā-na mār <sup>l</sup> la . . .	Hun-man mār <sup>l</sup> lā . . .	190. They beat ( <i>Past Tense</i> ).
Mī mārīt āhē . . .	Mī mārāt āhē . . .	Mī mārāt āhē . . .	Mui mār <sup>l</sup> tē (āsē), or mārūn ralē.	191. I am beating.
Mī mārīt hōtē . . .	Mī mārāt hōtē . . .	Mī mārāt hōtē . . .	Mui mār <sup>l</sup> tē ralē . . .	192. I was beating.
Mī mār <sup>l</sup> lē hōtē . . .	Mī mār <sup>l</sup> la hōtā . . .	Mī mār <sup>l</sup> la āhē . . .	Mui mār <sup>l</sup> lī . . .	193. I had beaten.
Mī mārāvē . . .	Mī mārīl . . .	Myā mārāva . . .	Mui mārēndē . . .	194. I may beat.
Mī mārīn . . .	Mī mārīl . . .	Mī mārīn . . .	Mui mārēndē . . .	195. I shall beat.
Tū mār <sup>l</sup> lī . . .	Tū mār <sup>l</sup> līn . . .	Tū mār <sup>l</sup> lī . . .	Tui mār <sup>l</sup> lī, or mār <sup>l</sup> līs . . .	196. Thou wilt beat.
Tō mārīl . . .	Tō mārīn, or mārāl . . .	Tō mārāl . . .	Hun mārēdē . . .	197. He will beat.
Āmbhī mārū . . .	Āmbhī mārū . . .	Āmbhī mārū . . .	Hamī mār <sup>l</sup> vā, or mārūndē . . .	198. We shall beat.
Tumhī mārāl . . .	Tumhī mār <sup>l</sup> ān, or mārāl . . .	Tumhī mārāl . . .	Tumī mārāsē, or mārēndē . . .	199. You will beat.
Tē mār <sup>l</sup> lī . . .	Tē mār <sup>l</sup> līn . . .	Tē mār <sup>l</sup> lī . . .	Hun-man mār <sup>l</sup> dē, or mārēndē.	200. They will beat.
Mī mārāvē . . .	Mī mārāva . . .	Myā mārāva . . .	Mui mārēndē . . .	201. I should beat.
Malā mār <sup>l</sup> lē āhē . . .	Ma-lē mār <sup>l</sup> tē . . .	Ma-lē mār <sup>l</sup> la āhē . . .	Mō-kē mār <sup>l</sup> bā āsat . . .	202. I am beaten.
Malā mār <sup>l</sup> lē hōtē . . .	Ma-lē mār <sup>l</sup> la . . .	Ma-lē mār <sup>l</sup> la hōtā . . .	Mō-kē mār <sup>l</sup> lāē . . .	203. I was beaten.
Mī mār <sup>l</sup> lā-dzān . . .	Ma-lē mār <sup>l</sup> lī . . .	Ma-lē mārāl . . .	Mō-kē mār <sup>l</sup> lā āē . . .	204. I shall be beaten.
Mī dzātō . . .	Mī dzātō . . .	Mī dzātō . . .	Mui jāyasē . . .	205. I go.
Tū dzātō . . .	Tū dzātā . . .	Tū dzātō(s) . . .	Tui jāsis . . .	206. Thou goest.
Tō dzātō . . .	Tō dzātē . . .	Tō dzātō . . .	Hun jāyasē . . .	207. He goes.
Āmbhī dzātō . . .	Āmbhī dzātō . . .	Āmbhī dzātō . . .	Hamī jāūsē . . .	208. We go.
Tumhī dzātā . . .	Tumhī dzātā . . .	Tumhī dzā(-tā) . . .	Tumī jāvāsās . . .	209. You go.
Tē dzātāt . . .	Tē dzātāt . . .	Tē dzātāt . . .	Hun-man jāsat . . .	210. They go.
Mī gēlō . . .	Mī gēl <sup>l</sup> tō ; mī gēlō . . .	Mī gēlō . . .	Mui gēlō . . .	211. I went.
Tū gēlās . . .	Tō gēlā . . .	Tū gēlā(s) . . .	Tui gēlis . . .	212. Thou wentest.
Tō gēlā . . .	Tō gēlā . . .	Tō gēlā . . .	Hun gēlō . . .	213. He went.
Āmbhī gēlō . . .	Āmbhī gēlō . . .	Āmbhī gēlō . . .	Hamī gēlō . . .	214. We went.



English.	Kōōkaḡi (Kanara).	Kōōkaḡi (Karwar).	Chitpāvani (Ratnagiri).	Kōḡi (Thana).
215. You went . . .	Tumḡi gele . . .	Tummḡi vatsugele . . .	Tumhḡi gēlā, or gēlēt . . .	Tami gēlā . . .
216. They went . . .	Te gele . . .	Te vatsugele . . .	Tē gēlē . . .	Tē gēlē . . .
217. Go . . .	Vots . . .	Vatsa . . .	Dzā . . .	Dzā . . .
218. Going . . .	Vechē . . .	Vatgata . . .	Dzāt . . .	Dzāt . . .
219. Gono . . .	Gello . . .	Gello . . .	Gēlēlo . . .	Gelēlā . . .
220. What is your name ?	Tujē nāv kitē r	Tu-gelē nāv ittē ?	Tudzhā nāv kitā ?	Tudzā nāv kāy ?
221. How old is this horse ?	Hyā ghodyāk kitlḡi varā ?	Ho ghodo kitlyā prāye-tso ?	Hē ghodē-lā kiti varā sat ?	Ō ghōrā kav'rē um'ri-tsā hāy ?
222. How far is it from here to Kashmir ?	Hāngāthāvn Kāsmirāk kitlḡi pōis ?	Hāg-thāvnū Kāsmirāka kitlḡi dhūr āssa ?	Ēhāthī Kāsmir kitlḡi lāmb sō ?	An-āi Kāsmir kav'rā lāmb hōy'ī ?
223. How many sons are there in your father's house ?	Tujyā bāpāi-chyā gharāt kitle pūt āsāt ?	Tugelyā bāpsugelyā ghārā kitle dzāpā pūta āssati ?	Tujhē bāp'sā-chē gharāt kiti bōdyē sat ?	Tudzē bāpās-tsē gharān kav'rē sōk'rē hān ?
224. I have walked a long way to-day.	Ādz hāv lāmb vāt tsallā .	Āji hāvā sobāri vāta tsamkalā.	Mē ādz pushkaḡi lāmb tsāl'lō	Adz mi bōv'sā dūr jēt'tū .
225. The son of my uncle is married to his sister.	Mojyā māv'lyā-tso pūt tā-chyā boiqi-lāḡi kājār dzālā.	Magelyā bapolyāgelo pātu tāgelyā bhaiḡika lagnā dzālā.	Tē-chyā bēh'pīlī mājhyā tsul'tē-chyā bōdyā-tsā varhād dzālā sē.	Mādzē kākā-tsē sōk'ryā-tsē lāḡin tyā-tsē baini-āi dzāhailā.
226. In the house is the saddle of the white horse.	Gharāt dhovyā ghodyā-chē jin āsā.	Gharāntū tyā dhāvya ghodyāgelē jin āssa.	Tē pāndh'rē ghodē-tsā jin tē gharāt sē.	Pāndh'ghōryā-tsā jin gharān hāy.
227. Put the saddle upon his back.	Tā-chyā pāthir jin ghāl .	Tājyā phāḡḡiri jinā ghālī .	Techyā pāthi-var tū jin ghālā (or tsadhay).	Tyā-tsē pāthi-var jin ghāl .
228. I have beaten his son with many stripes.	Hāvē tā-chyā putāk dzāy'te mār mār'le.	Hāvē tāgelyā puttāka sobāri korḡe mārle.	Mē tē-chē mul'gō-lā pushkaḡi tsābuk māy'rē.	Mi-na tyā-tsē sōk'ryā-lā murād phat'kō dilē.
229. He is grazing cattle on the top of the hill.	To guḡyā-chyā tak'lēr gorvāk tsaraitā.	To tyā guḡyā-chyā turyēri gorvāka tsarait āssa.	Tyā tēk'dyā-chē mātthē-var tō gurā tsar'vichē sē.	Tō dōng'rā-tsē mātthya-var dhōrā tsāritē.
230. He is sitting on a horse under that tree.	Tō tyā rukā-chyā saklā yekā ghodyār bas'lā.	To tyā rukkā-mulāntū ēk ghodyāri basat āssa.	Tē dzhādā-khālī tō ghodē-var bēs'chē sē.	Tō tyā dzhārā-burā ghōryā-var bas'tē.
231. His brother is taller than his sister.	Tā-tso bhāv tā-chyā baiḡi-vōrn ubār āsā.	Tāgelo bhāvn tāgelyā bhaiḡi-ḡekshyā lāmb āssa.	Tētso bhāūs tēchyā bēh'pī-pēkshā untā sē.	Tyā-tsā bhāts tyā-tsē baini sīvāy untā hāy.
232. The price of that is two rupees and a half.	Tā-chē mōl āḡīdz rupōi āsā	Tājḡe mola āḡḡētsa rupayo .	Tē-chi kimmat āḡītsa rupayē sē.	Tyā-chi kimmat arītsa rupayē hāy.
233. My father lives in that small house.	Modzo bāpāi tyā dhāk'tyā gharāt āsā.	Magelo bāppūsa tyā sāmā gharāntū rābtā.	Mādzhō bāpās tē dhāk'tē gharāt reh'chē.	Mādzā bāpus tyā dhāk'lyā gharān rētē.
234. Give this rupee to him	O rupōi tā-kā di . . .	Hī rupayī tākkā di . . .	Hō rupayō tē-lā dēs . . .	Yō rupayā tyā-lā dēs . . .
235. Take those rupees from him.	Tājē kaḡ'che tē rupōi kāḡ-gē.	Tājḡe-lāḡḡi-thāvnū tyō rupayō ghye.	Tē rupayō tē-chē-pāshḡi ghē	Tyā-tsē mēr-sī tav'rē rupayē ghēs.
236. Beat him well and bind him with ropes.	Tā-kā borē mār āni tā-kā doryēn bānd.	Tākkā barō mārī āni rūdzvānē tākkā bāndūnū ghālī.	Tē-lā tsāng'lo mār nī dōryān bāndh.	Tyā-lā bōv'sā tsōp dēs na dōrā-āi bānd.
237. Draw water from the well.	Bāyit'lē ndāk kāḡ . . .	Bāḡchē nḡḡāka kāḡi . . .	Bāviḡḡhi pāḡi kāḡh . . .	Bāvin-sī pāni kār . . .
238. Walk before me . . .	Mojyā-mukār tsal . . .	Mājḡe idūra tsamka . . .	Mājhō-puḡḡhā tsal . . .	Madzē purē tsal . . .
239. Whose boy comes behind you ?	Tujyā pātlyān kopā-tso chēḡo yetā ?	Kopāgelo chēḡko tujyā māksāhi yettā ?	Tujhē pāthi-māḡḡḡhī kopā-tsō bōdyō yē-chē sē ?	Tudzē māḡāḡi kōnā-tsā sōk'rā yētē ?
240. From whom did you buy that ?	Tē kopā kaḡ-chē tavē mōlāk ḡet'lē ?	Kopā-lāḡḡi-thāvnū tē tuvē kāḡ-ghetlilē ?	Kopā-pāshḡi tū tū vikāt ḡhēt'lās ?	Kōnā-tsē mēr-sī tudzān tē vik'tā ḡhēt'lās ?
241. From a shopkeeper of the village.	Hālḡe-chyā yekā āḡḡāḡ-kārā-kaḡ-chē.	Tyā hālḡiyē-chyā ēkksā āḡḡi-kārā-kaḡe.	Gāvāt'lē ēkā dukān'dārā-pāshḡi.	Gāvā-tsē dukān'dārā-mēr-sī



Marāṭhī (Poona).	Varhādī Kuṇṇ'bi (Akola).	Nāgpurī (Nagpur).	Hal'bi (Bastar).	English.
Tumhī gēlā . . . .	Tumhi gēlē . . . .	Tumhī gēlē . . . .	Tumī gēlās . . . .	215. You went.
Tē gēlē . . . .	Tē gēlē . . . .	Tē gēlē . . . .	Hun-man gēlē . . . .	216. They went.
Dzā . . . .	Dzā ; dzāy . . . .	Dzā . . . .	Jā, jāy'nā . . . .	217. Go.
Dzāt . . . .	Dzāt . . . .	Dzāt . . . .	Jātōr . . . .	218. Going.
Gēlēlā . . . .	Gēlē ; gēlēlā . . . .	Gēlē . . . .	Gēlē . . . .	219. Gone.
Tujhē nāv kāy ? . . .	Tuha nāv kāy hāyē ? . .	Tudgha nāv kā āhē ? . .	Tuchō nāv kāy āyē-nā ? .	220. What is your name ?
Hyā ghōdyā-chē vay kāy ?	Yā ghōd'myā-chī umbar kitī hāyē ?	Hā ghōdā kitī vayā-tgā āhē ?	Yē ghōdā kit'rō amar-mē āsē-nā ?	221. How old is this horse ?
Yēthūn Kāsmīr kitī lāmb āhē ?	Atbūn Kāsmīr kitī lām āhē ?	Kāsmīr yēthūn kitī dūr āhē ?	Yahā-lē Kāsmīr kit'rō dūr āsē-nā ?	222. How far is it from here to Kashmir ?
Tujhyā bāpā-chyā gharāt kitī mulē āhēt ?	Tujhyā bāpā-chyā gharāt kitī pōra āhēt.	Tujhyā bāpā-chyā ghārī kitī pōr āhēt ?	Tuchō bāp-chō kit'rō lēkā āsat ?	223. How many sons are there in your father's house ?
Mī ādz lāmb rastā tsāl'lō āhē.	Mī ādz lay tsālūn ālō āhē .	Mī ādz phār dūr tsāl'lo . .	Āj mui khubē dūr hīṇḍlē- nā (or hīṇḍlēv).	224. I have walked a long way to-day.
Mājhyā tsul'tyā-chyā mulā- chē lagna tyā-chyā bahīnī- sī dzhālē.	Māhyā kākā-chyā pōrā-tsa tyā-chyā bahīnī-sī lagan dzhālā āhē.	Mājhyā tsul'tyā-chyā pōrā- sīn tyā-chyā bahīnī-sīn lagn dzhālā.	Mōchō kākā-chō lēkā-chō bihāv hun-chō bahīn- saṅgē hōlī.	225. The son of my uncle is married to his sister.
Tyā gharāt tyā pāndh'ryā ghōdyā-chē tē khōgīr āhē.	Tyā gharā-mandi tyā pāndh'ryā ghōdyā-tsa khōgīr hāyē.	Pāndh'ryā ghōdyā-tsa khōgīr gharāt āhē.	Ghar bhīt'rē paṇḍ'rā ghōdā- chō khōgīr āsē.	226. In the house is the saddle of the white horse.
Tē khōgīr tyā-chyā pāthī- var ghāl.	Tyā-chyā pāthī-var tē khōgīr thīv.	Tyā-chyā pāthī-var khōgīr tāk.	Khōgīr-kē ghōdā-kē pāt-nē lathā.	227. Put the saddle upon his back.
Tyā-chyā mulā-lā mī push- ka) phat'kē mārīlē āhēt.	Mī tyā-chyā pōrā-lē lay phat'kē mār'lē āhē.	Mī tyā-chyā pōrās pushka) bēt mār'lē.	Mui hun-chō lēkā-kē khubē mār'lā.	228. I have beaten his son with many stripes.
Tyā tēk'ḍī-chyā tyā sikh'rā- var tō gurē tsārat āhē.	Tō tēk'ḍī-chyā māthyā-var ḍhōra tsārat āhē.	Tō tēk'ḍī-var ḍhōra tsārat āhē.	Hunī dōng'rī ūp'rē gāy gōh'ṛī charāy-sē.	229. He is grazing cattle on the top of the hill.
Tyā dzhādā-khālī tō ēkā ghōdyā-var basat āhē.	Tyā dzhādā-khālī tō ghōdyā- var basat āhē.	Tyā dzhādā-khālē tō ghōdyā-var basat āhē.	Hunī ghōdā ūp'rē hunī rūkh khālē chag'lō āsē.	230. He is sitting on a horse under that tree.
Tyā-tgā bhāū tyā-chyā bahīnī-pēkahē adhīk untā āhē.	Tyā-tgā bhāū tyā-chyā bahīnī-hūn uttsā āhē.	Tyā-tgā bhāū tyā-chyā bahī- nī-hūn untā āhē.	Hun-chō bhāū hun-chō bahīn-lō dōng āsē.	231. His brother is taller than his sister.
Tyā-chī kimmat adīts rupayē āhē.	Tyā-tga mōl adīts rupayē āhē.	Tyā-chī kimat adīts rupayā āhē.	Hun-chō mōl dui rup'yā āth ānā āsē.	232. The price of that is two rupees and a half.
Mādzhā bāp tyā lahān gharāt rāh'tō.	Māhā bāp tyā lāhyanyā gharāt rāh'tē.	Mādzhā bāp tyā lahān-sā gharāt rāh'tē.	Mōchō bāp hunī nānī kuriyā- nē āsē.	233. My father lives in that small house.
Hā rupayā tyā-lā dē . .	Hā rupayā tyā-lē dē . .	Hā rupayā tyā-lā dē	Yē rup'yā hun-kē diyās .	234. Give this rupee to him.
Tō rupayē tyā-chyā pāsūn ghē.	Tō rupayē tyā-dzōḍūn ghē .	Tyā-chyā dzav'jūn tē ru- payē ghyā.	Hun rup'yā hun-kē māngūn ānās.	235. Take those rupees from him.
Tyā-lā tsāng'lē mār āṇī dōrā-nē bāndh.	Tyā-lē lay mārā ānī dōryāhī- nā bāndhā.	Tyās khub mārā an dōrā-nā bāndhā.	Hun-kē jugē mārās aru dōrī- saṅgē bāndhā.	236. Beat him well and bind him with ropes.
Tyā vihirītūn pāṇī kādḥ .	Tyā ihirītūn pāṇī kādḥ .	Vih'ritūn pāṇī kādḥā .	Chūā-lē pāṇī ḍumā.	237. Draw water from the well.
Mājhyā puḍhē tsāl . .	Māhyā sām'nē tsāl . .	Mājhyā sām'nē tsāl .	Mōchō pur jāō-nā.	238. Walk before me.
Tujhyā māgē kōpā-tgā mul'gā yētō ?	Tujhyā māōga kōnā-tga pōr'ga yētā ?	Tujhyā māga kōnā-tga pōr'ga yētē ?	Kā-chō lēkā tuchō pāt-pāt ēy-sē ?	239. Whose boy comes be- hind you ?
Tē tē kōpā pāsūn vikāt ghēt'lē ?	Tyā kōnā-pāsūn tē ikāt ghēt'la ?	Tu bē kōnā-dzav'jūn vikāt ghēt'la ?	Yē kā-chō thān-lē dhar'lis ?	240. From whom did you buy that ?
Tyā khōdyā-chyā ēkā dukān'dārā-pāsūn.	Tyā khōdyā-chyā dukān'vā- lyā-dzav'ḍūn.	Gāv-chyā dukān'dārā pāsūn.	Gāv-chō gōṭok sābhākār- thān-lē.	241. From a shopkeeper of the village.























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